

Bible, N.T. Corinthians, English.

THE EPISTLES OF ST. PAUL TO THE

CORINTHIANS,

AFTER THE AUTHORIZED VERSION.

NEWLY COMPARED WITH THE ORIGINAL GREEK
AND REVISED,

BY FIVE CLERGYMEN.

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P R E F A C E.

ENCOURAGED by the kind reception which the two preceding portions of our work have already met with, and trusting that our labours may have benefited the general reader as well as the theological student, we resolve, with the help of God, to proceed with our undertaking, and here present to our readers a Revised Translation of the Epistles of St. Paul to the Corinthians.

1. On the success with which this portion of our undertaking has been executed, it would be unbecoming for us to speak. While we feel conscious that we have endeavoured honestly and laboriously to follow those sober principles of Scriptural Revision which we believe will bear the test of impartial criticism, we still feel that it is not for us, but for others, to judge of the way in which these principles have been carried out in application. We may, perhaps, however, be permitted to say that we feel an increasing confidence in the general correctness of the changes which we advocate in our present volume. We seem to ourselves to have gained much by our experience in the details of revision, and to be able now to discern more clearly where it is necessary to maintain a rigidly exact translation, and where to yield somewhat to the peculiarities of Hellenistic Greek, and to the requirements of English idiom.

Herein we have been much aided by the criticism with which we have been favoured, and to which, where it seemed to deserve it, we have at all times paid a ready and deferential attention. It is, however, right to say that the observations which have been made upon our revision have not often led us, where questions of scholarship were concerned, to reverse our previous decisions, or to change our practice. In these particulars we think our reviewers have failed to afford us that assistance which we should have gladly welcomed; and we observe with regret that two of the most elaborate reviews which have been devoted to our Revisions have contained numerous inaccuracies in scholarship and criticism.*

In these particulars, then, and in questions of debated con-

* We allude to two articles in the 'Christian Observer,' viz., for August, 1857, and May, 1858; and it is in no unfriendly spirit, but in simple verification of our remarks that we subjoin the following instances out of many of the want of accuracy to which we allude. We find it stated, for instance, that the Greek aorist 'denotes the action simply' (p. 539), when reference to Jelf's Gr. (§ 401, i.) will show that the only important word in the definition ('action simply *past*') is forgotten;—that the most exact translation of John v. 35, *ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων*, is 'He was indeed a burning and a shining light' (p. 536);—that the insertion of the article 'by *the* resurrection of the dead' (Rom. i. 4) is an error (p. 410, No. 245), when there are at least two reasons for its being latent though omitted in the Greek;—that 'by whom' is to be preferred to 'through whom,' as a translation of *δι' οὗ* (Rom. i. 5) on the ground that the verse implies that our Lord was 'both the occasion and the *author* of the Apostle's calling' (p. 410), when there are so *very* few exceptions to the rule, that *διὰ* does not point to the '*causa principalis*,' but to the '*causa medians*;' see Winer, Gr. p. 338;—that *ἀλλὰ καὶ* (Rom. v. 12) 'is intensive' (p. 419), whereas the *ἀλλὰ* is adversative, and the *καὶ* belongs to the participle which follows;—that 'but' or 'yet' is preferable as a translation of *ἀλλὰ* as contrasted with 'howbeit' or 'nevertheless' (p. 407), when the real object is to preserve the distinction between *δέ* and *ἀλλὰ*;—that in the words *παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνευ* (Rom. x. 19), *ἐπὶ* is to be translated 'by,' and the foolish nation be regarded as the *means* of awakening jealousy (p. 423), when the true force of *ἐπὶ* with verbs denoting '*affectum animi*,' is so well known and recognised; see Winer, Gr. p. 351, where this very passage is specified.

struction we fear that we cannot say we have received much assistance from our critics. In those matters, however, where common-sense and a sober judgment of the necessities of English idiom make an appeal against the rigour of scholastic criticisms, we thankfully acknowledge that we have received many useful and judicious suggestions. The tendency of careful Greek scholars is ever to *Grecize* in translation, and against this bias we have always endeavoured to be watchful. Still we have been made aware that this vigilance has not in all cases been sufficiently persistent; and instances have been brought before us where our adherence to the Greek has partially led us to desert the usual forms of English diction. We now, however, venture to express the hope that in this point we shall be found to have paid attention to the suggestions of our critics, and to have benefited by their advice.

2. With regard to the two portions of the Inspired Word now before the reader, we would wish briefly to call attention to the very great difficulties of translation. In the Epistle to the Romans it was otherwise. There the regular development of a sustained argument often placed in our hands a clue which we felt led us right in the particular translation; but in these present Epistles, the variety of the topics, the profound doctrinal allusions ever and anon emerging from what might at first sight seem only answers to questions of little more than local interest, the personal reference, the vivid and half-indignant appeal, the fine-edged, though loving irony, the studied defence, and the sustained exhortation, all pass before the translator in such rapid succession, and claim from him such varied powers of expression, that in respect to our own efforts we may well desire to express ourselves with diffidence. We may permit ourselves, however, still

to hope that in most cases our changes will be found to have cleared up the meaning, and to have rendered intelligible what before remained ambiguous or obscure.

3. With regard to textual criticism, we have adhered to the course we followed in the Epistle to the Romans, and have endeavoured to proceed on more purely critical principles than we deemed it wise to enter upon in the case of the Gospel of St. John, where the number of Uncial MSS. is so much greater, and their contents so much less accurately known. Without entering into a detailed account of these principles, we may state generally that to this necessary portion of our work we have paid our best attention, feeling well assured that no sound step can be taken in Biblical Revision without an impartial investigation into the state of the Received Text, and a sober study of the whole subject of textual criticism.*

For the sake of bringing all our changes of text distinctly before the eye of the reader, we subjoin, as in the preface to the Epistle to the Romans, a complete list of all the alterations we have made in the Greek text of Stephens.

* We may give the following as an example of the manner in which questions of criticism are often treated. The reviewer in the 'Christian Observer' (No. 245) objects to our reading $\epsilon\iota\ \delta\epsilon$ in Rom. ii. 17, instead of $\iota\delta\epsilon$, as in Stephens.

The evidence is as follows:—For $\iota\delta\epsilon$, the third hand of D. J.; the majority of cursive [running hand] mss.; the Philoxenian Syriac [this our reviewer calls 'the Syriac,' misled by the symbol in the current editions]; Chrysostom, Theodoret, Theodorus of Mops., and Œcumenius For $\epsilon\iota\ \delta\epsilon$, A. B, the first hand of D., E. K. [C, F, and G having lacunæ]; at least seventeen cursive mss.; the Old Latin, Syr. (Pesch.), Vulgate, Coptic, Ethiopic and Armenian Versions [the Gothic having a lacuna]; Clement of Alex., writers named by Theod. Mops., Damascene, and Theophylact. In the face of this the reviewer says '*the external evidence fairly weighed is greatly in favour of the Received Text.*'"

FIRST EPISTLE.

- i. 1, transpose Ἰη τοῦ Χριστοῦ.
 20, last line, omit τούτου.
 22, for σημείον, read σημεία.
 23, for Ἑλλῆσι, read ἔθνεσιν.
 29, for θεοῦ, read αὐτοῦ.
- ii. 7, transpose σοφίαν θεοῦ.
 13, after πνεύματος, omit ἀγίου.
- iii. 4, for σαρκικοί, read ἄνθρωποι.
 5, transpose Παῦλος, and Ἀπολ-
 λῶς.
 13, omit ἀλλ' ἤ.
 13, last line, after πῦρ, insert αὐτό.
 14, for μένει, read μενεῖ.
- iv. 2, for ὁ δέ, read ὁδε.
 6, after γέγραπται, omit φρονεῖν.
 9, after γάρ, omit ὅτι.
- v. 1, after ἔθνεσιν, omit ὀνομάζεται.
 5, after Κυρίου, omit Ἰησοῦ.
 7, after ἐκκαθάρατε, omit οὖν.
 7, after ἡμῶν, omit ὑπὲρ ἡμῶν.
 10, omit καί.
 10, after πλεονέκταις, for ἡ read
 καί.
 12, before τοὺς, omit καί.
 13, for καὶ ἐξαρεῖτε, read Ἐξάρατε.
- vi. 2, beginning, insert Ἡ.
 20, omit καὶ ἐν τῷ πνεύματι ὑμῶν,
 ἅτινά ἐστι τοῦ θεοῦ.
- vii. 3, for ὀφειλομένην εὐνοίαν, read
 ὀφειλὴν.
 5, omit τῇ νηστείᾳ καί.
 7, for γάρ, read δέ.
 13, end, for αὐτόν, read τὸν ἄνδρα.
 14, for ἀνδρί, read ἀδελφῷ.
 17, transpose θεὸς and κύριος.
 18, for τις ἐκλήθη, read κέκληταί
 τις.
 22, after ὁμοίως, omit καί.
 34, after μεμέρισται, insert καί.
 38, after ἐκγαμίζων, insert τὴν παρ-
 θένον αὐτοῦ.
- vii. 39, after δέδεται, omit νόμῳ.
- viii. 2, after Εἰ, omit δέ.
 9, for ἀσθενοῦσιν, read ἀσθενέσιν.
 11, for ἀπολείται, read ἀπόλλυται.
- ix. 7, for ἐκ τοῦ καρποῦ, read τὸν
 καρπόν.
 10, for τῆς ἐλπίδος αὐτοῦ μετέχειν
 ἐπ' ἐλπίδι, read ἐπ' ἐλπίδι τοῦ
 μετέχειν.
 16, after οὐαί, for δέ read γάρ.
 18, after εὐαγγελίον, omit τοῦ Χρι-
 στοῦ.
 20, after ὥς ὑπὸ νόμον, insert μὴ
 ὡν αὐτὸς ὑπὸ νόμον.
 23, for Τοῦτο, read Πάντα.
- x. 1, for θέλω δέ, read θέλω γάρ.
 9, after καθώς, omit καί.
 10, after καθώς, omit καί.
 20, for θύει τὰ ἔθνη, read θύουσιν.
 23, before ἔξεστιν, omit καί
 (twice).
 24, end, omit ἕκαστος.
 28, omit τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ
 πλήρωμα αὐτῆς.
 30, after Εἰ, omit δέ.
- xi. 24, omit Λάβετε, φάγετε, and κλώ-
 μενον.
 26, omit τοῦτο.
 27, omit τοῦτον.
 27, for αἵματος, read τοῦ αἵματος.
 29, omit ἀναξίως, and τοῦ Κυρίου.
 31, for Εἰ γὰρ, read Εἰ δέ.
 34, after Εἰ, omit δέ.
- xii. 2, after ὅτι, add ὅτε.
 3, for Κύριον Ἰησοῦν, read Κύριος
 Ἰησοῦς.
 6, after αὐτός, omit ἐστι.
 12, omit τοῦ ἐνός.
 13, last line, omit εἰς.
 31, for κρείττονα, read μείζονα.
- xiii. 10, omit τότε.

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| <p>xiv. 10, omit αὐτῶν.
 18, omit μου.
 18, for γλώσσαις, read γλώσση.
 25, omit καὶ οὕτω.
 26, transpose γλώσσαν ἔχει, and ἀποκάλυψιν ἔχει.
 35, for γυναιξίν, read γυναικί.
 37, for εἰσὶν ἐντολαί, read ἐστὶν ἐντολή.
 40, after Πάντα, add δέ.
 xv. 10, omit ἡ before σύν.
 14, after ἄρα, add καί.
 20, omit ἐγένετο.</p> | <p>xv. 24, for παραδῶ, read παραδιδόι.
 29, for νεκρῶν (with a comma), read νεκρῶν; for ἐγείρονται; read ἐγείρονται.
 39, transpose ἰχθύων, and πτηνῶν.
 44, after πνευματικόν, add εἰ.
 44, last line, omit σῶμα.
 47, omit ὁ Κύριος.
 49, for φορέσομεν, read φορέσωμεν.
 55, for ἄδη, read θάνατε.
 xvi. 7, after ἐλπίζω, for δὲ read γάρ.
 22, omit Ἰησοῦν Χριστόν,</p> |
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SECOND EPISTLE.

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| <p>i. 6, for πάσχομεν · εἴτε, read πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν · εἴτε.
 7, omit καὶ . . . ὑμῶν.
 10, for ῥύεται, read ῥύσεται.
 12, for ἀπλότητι, read ἀγιότητι.
 17, for βουλευόμενος, read βουλόμενος.
 18, for ἐγένετο, read ἔστιν.
 20, for καὶ ἐν αὐτῷ, read διὰ δι' αὐτοῦ.
 ii. 10, for εἴ τι κεχαρίσμαι, ᾧ κεχαρίσμαι, read ὃ κεχαρίσμαι, εἴ τι κεχαρίσμαι.
 iii. 1, for εἰ, read ἥ.
 1, end, omit συστατικῶν.
 3, for καρδίας, read καρδίαις.
 9, for ἡ διακονία, read τῇ διακονίᾳ.
 10, for οὐδέ, read οὐ.
 14, for δ, τι, read ὅτι.
 iv. 4, omit αὐτοῖς.
 6, omit Ἰησοῦ.
 10, omit Κυρίου.
 14, for διὰ, read σύν.
 v. 3, for Εἴ γε καί, read Εἴπερ.
 4, for ἐπειδή, read ἐφ' ᾧ.
 5, omit καί.</p> | <p>v. 14, omit εἰ.
 18, omit Ἰησοῦ.
 21, omit γάρ.
 vi. 14, for τίς δέ, read ἡ τίς.
 vii. 10, for the first κατεργάζεται, read ἐργάζεται.
 13, for παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν · περισσοτέρως δέ, read παρακεκλήμεθα · ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτ.
 viii. 4, end, omit δέξασθαι ἡμᾶς.
 12, after ἐάν, omit τις.
 19, omit αὐτοῦ.
 19, for ὑμῶν, read ἡμῶν.
 21, for Προνοούμενοι, read Προνοούμεν γάρ.
 24, for ἐνδείξασθε, καί, read ἐνδείκνύμενοι.
 ix. 4, end, omit τῆς καυχήσεως.
 10, for χορηγήσαι, and πληθύναι, read χορηγήσει, and πληθυνεῖ.
 x. 7, end, omit Χριστοῦ.
 xi. 1, for τῇ ἀφροσύνῃ, read τι ἀφροσύνης.
 3, after ἀπλότητος, add καὶ τῆς ἀγνότητος.</p> |
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| <p>xi. 10, for σφραγίσεται, read φραγή-
σεται.
23, transpose πληγαίς and φυλα-
καίς.
27, omit Ἐν.
28, for ἐπισύστασις, read ἐπίστασις.
31, omit ἡμῶν.
32, omit θέλων.</p> | <p>xii. 9, after δύναμις, omit μου.
11, omit καυχώμενος.
15, after εἰ, omit καί.
19, for πάλιν, read πάλαι.
20, for ζῆλοι, read ζῆλος.
21, for ταπεινώσῃ, read ταπεινώσει.</p> |
| <p>xii. 1, for καυχᾶσθαι δὴ οὐ, read
καυχᾶσθαι δεῖ, οὐ.
3, for ἐκτός, read χωρίς.</p> | <p>xiii. 2, omit γράφω.
4, omit εἰ.
7, for εὐχομαι, read εὐχόμεθα.
9, omit δὲ after τοῦτο.
14, end, omit ἀμήν.</p> |

4. We finally append a brief statement of the reasons that mainly weighed with us in making the more important changes in the Authorized Version of the present Epistles. We do this, as in the case of the Epistle to the Romans, in deference to the wishes of many of our friends and critics, and in the belief that such a contribution may prove of some use to the theological student, and may be not wholly without profit to the general reader who has the original before him, and has some acquaintance with the language in which it is written. To this list, which will be found somewhat more full than that appended to the Romans, it seems proper to prefix the following remarks.

(1.) Those changes are not noticed which are self-explanatory, and are obviously required either by the context, or by the common principles of grammar and lexicography.

(2.) This list represents the *general* opinion of the majority, and must be regarded as only an approximate statement of the sentiments of the whole five. It is, indeed, highly satisfactory to be able to state that our divisions of opinion have been less than those in the Romans, and considerably less than those in St. John; still, on the one hand, many subsidiary arguments that might have co-operated in any particular decision, and,

on the other, many objections that might have been felt and urged against it, cannot be regarded as in all cases covered by the subjoined notices. A record of all the considerations which weighed with us in every particular case, would have involved almost a greater amount of labour than the Revision itself, and would have proved, not improbably, of less real use to the student than the more brief and approximate statements which are here subjoined.

Ch. i. 2. *Men sanctified in Christ Jesus*. There is considerable difficulty in giving a suitable translation to this verse, owing (*a*) to the words ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, in the *plural*, and without the article, being in apposition to the *singular* τῇ ἐκκλησίᾳ, and (*b*) to the sort of dislocation of structure that is produced by its insertion. We have at any rate sought to avoid the inaccuracy in the Authorized Version of tacitly supplying an article to ἡγιασμένοις; there being no distinction which it is more necessary to observe than that which exists between the participle when with, and when without the article.

The meaning of σὺν is strengthened, in accordance with its strict lexical meaning (σὺν marks *coherence*, μετὰ *co-existence*, Krüger, *Sprachl.* § 68. 13), as helping to indicate that σὺν κ. τ. λ. is not to be connected with the words immediately preceding, but as expressly in the Syriac, with τῇ ἐκκλησίᾳ κ. τ. λ.: comp. the illustrative parallel, 2 Cor. i. 1.

3. *And the Lord*. The insertion of the preposition ‘from’ in the Authorized Version is unnecessary, and in some cases will even be found to lead into error: see the good remarks on this subject in Blunt, *Lectures on the Duties of a Parish Priest*, p. 55.

4. *In Jesus Christ*. The ἐν is here not instrumental, but, as usual in such collocations, denotes the blessed sphere or element *in* which the grace was given.

5. *In all teaching.* Owing to the fact that λόγος includes several meanings which no one English word fairly covers, we have had much difficulty in fixing upon a suitable translation. *Utterance*, or *speech*, seems certainly to point too much to the manner; *teaching*, and still more *doctrine*, somewhat too much to the matter. The juxtaposition of γνῶσις seems, however, to show that the idea involved in the latter words approaches more nearly to that which the Inspired Writer desired to convey: beside being made rich in the higher gift of Christian knowledge (καὶ ἐν πάσῃ γνώσει seems to form a slight climax), they were made rich in that which was its 'containers' and vehicle.

6. *According as.* The translation of the later Greek particle καθὼς must in all cases be regulated by the context. Here, 'according as' seems best to indicate the connexion of the result ἐν παντὶ ἐπλουτίσθητε κ. τ. λ. with its real cause and origin.

8. *Unblameable in the day, &c.* The translation of these appended adjectives, and adjectival clauses, involving what has been called a 'tertiary predication,' is always attended with difficulty. The A. V. is certainly open to objection, as indicating that the unblameableness was the *object* and purpose of the βεβαίωσις, whereas it is rather represented as the *consequent* or concomitant, 'so that ye shall be.'

10. *Be made perfect.* The verb καταρτίζω has been conceived to bear a reference to the σχίσματα in the Corinthian Church, and is apparently so taken in the Authorized Version 'perfectly joined together,' 'coagmentati' (Beza). The prevailing meaning of the word in the New Testament is, however, derivative ('perfecti,' Vulg., τέλειοι, Theoph.), and is that adopted in the present case by the best ancient expositors.

12. *I mean this.* This appears to be one of the cases in which the force of δὲ is most correctly conveyed by a simple

omission in translation, such omission suggesting just the abruptness and want of co-ordination in English, which is given by the adversative particle in the Greek. The substitution of *each* for *every* preserves the force of the individualizing ἕκαστος, and prevents its being confused with πᾶς.

13. *Into the name.* More expressive, as well as more literal, than 'in the name' (A. V.) and serving to hint at the *incorporation* involved in the true conception of baptism; comp. Gal. iii. 27, where this translation of εἰς is rightly retained in the Authorized Version.

17. *Did not send.* This slight change was made to prevent the possible combination of 'not' with 'baptize.'

18. *That are perishing.* It seems extremely desirable, even at the cost of some awkwardness in the English, to preserve the purely present character of the participles ἀπολλυμένοις and σωζομένοις. The English present indicative is often an insufficient and even inexact translation of the Greek present, inasmuch as the former expresses rather an *habitual* action (e. g., 'he speaks well') than a *present* one, which is given by the participle, 'I am speaking.'

19. *And the understanding, &c.* Change to preserve the order and the repetition of the same word in the original.

21. *Through its wisdom.* Slight addition, to express the force of the article.

22. *Seeing that.* More distinctive and exact than 'for,' and better calculated to preserve the distinction between the antecedent (ἐπειδὴ καὶ κ. τ. λ.) and consequent (ἡμεῖς δὲ κ. τ. λ.) members of the sentence, and their respective parallelisms to the two members of ver. 21. The correlative καὶ—καὶ, showing that both preferred alike improper, though different requests, can scarcely be preserved in translation.

26. *Consider.* Imperative, as in Ch. x. 18, Phil. iii. 2,—not indicative, which seems to impair both the vigour of the

appeal and the emphasis which the order of the words tends to throw on βλέπετε.

Ib. *Not many [of you] are wise.* It appears to us more simple to regard σοφοὶ as the predicate, and the verb substantive as the omitted verb, than, as in the Authorized Version, to make οὐ πολλοὶ σοφοὶ the subject, and to assume an omission of ἐκλήθησαν.

27. *That he might.* The *purpose* of the ἐκλογὴ is insufficiently expressed by the English infinitive. Though this latter form of translation may be suitably adopted in many passages in which ἵνα has a weakened force—*e. g.*, after προσεύχασθαι, παρακαλεῖν, yet in all passages of a doctrinal import it seems proper to preserve the full meaning of purpose and final cause. The emphatically recurring ἐξελέξατο ὁ Θεός, as still further indicating the gracious deliberateness of the Divine purpose, must not be overlooked.

Ch. ii. 1. *Came . . . not with, &c.* The true connexion seems to be οὐ καθ' ὑπεροχὴν . . . καταγγ., the adverbial καθ' ὑπερ. . . σοφίας, serving to define the nature and manner of the announcement.

5. *To the end.* This seems one of the cases in which it is desirable to express the full force of the ἵνα, in order to specify distinctly the purpose of the peculiar form of preaching adopted by the Apostle.

6. *Yet.* The 'howbeit' of the A. V. seems too strong, and is more suitable as one of the translations of the adversative ἀλλά.

Ib. *That are coming to nought.* Change, to avoid the conception of *habit*, which seems to lie in our English present, and to express the idea of a present action; see note on Ch. i. 18.

7. *God's wisdom.* Where practicable it seems desirable to preserve the more strictly *possessive* genitive, and to dis-

tinguish it from those cases where the genitive seems rather to imply origin or emanation.

9. *Things which are, &c.* We think we have here maintained the true structure, and have given distinctness to the connexion between the two verses. The ἡμῶν δὲ of ver. 10 suggests an antithesis to the ἀρχόντων τοῦ αἰῶνος τούτου, and introduces with some degree of emphasis the consequent of the sentence of which ver. 9 forms the antecedent.

11. *None.* We adopt this form regularly, as the divided form 'no one' does not appear to have been used by the translators of 1611.

12. *And we have.* The 'now' of the A. V. seems here too strong a translation for δέ, as that particle, in the present case, does not introduce a new subject, but the second portion of the proof of ἡμῶν δὲ ἀπεκάλυψεν κ. τ. λ., ver. 10.

13. *Interpreting, &c.* In the translation of this obscure clause, we were, as our alternative rendering shows, not completely unanimous. Of the many translations, however, that have been proposed, these two appear to have the best claim on attention.

The classical use and meaning of the verb συγκρίνειν is in favour of the margin, while the use of the LXX., in reference to the *interpretation of dreams* (Gen. xl. 8, 16, 22; xli. 12, 15; Dan. v. 12), seems sufficient lexical warrant for the more general meaning inserted in our text. The *context* (see esp. Ch. iii. 1) seems also slightly in favour of the latter, the meaning of the text being that spiritual teaching was confined to, or became effectual only to them who were fitted to receive it; an idea expanded in vers. 14, 15, while the meaning of the alternative rendering would illustrate what has preceded, and imply that the Apostle did not seek to combine earthly wisdom with spiritual teaching.

15. *Discerneth.* We have here adopted the margin. of

the A.V., as better carrying out the ideas contained in the preceding verses, and as avoiding the notion of judging as a magistrate, which the A.V. does not seem to us sufficiently to avoid.

Ch. iii. 6. *Gave the growth.* This translation carries out more distinctly the metaphor employed in the verse: *increase* (A.V.) introduces a new idea, the enlargement of number, not of size.

9. *God's fellow-labourers.* We have adopted both this and the following change, '*tillage*' (see margin of A.V.) as respectively more exact translations of Θεοῦ συνεργοί (observe the order), and of the expressive γέωργιον.

12. *But.* The 'now' of A.V. seems to introduce an entire change of subject; whereas the δὲ apparently does no more than place in contrast the nature of the foundation, gold, costly stones, straw, and the varying acts of the builder thereon.

13. *It is to be revealed.* This sort of solemn present involves what is called the '*usus ethicus*' of the tense, and serves to hint at what, in accordance with the just government of God, is certain to take place. Instances of this usage are frequent in the N. T., and are commonly fairly covered by the sort of modified future adopted in our rendering.

The change of order gives weight and emphasis.

14. *Wages.* As the word μισθός here seems used in reference to the idea of work done, 'wages' is perhaps a more appropriate translation than 'reward' (A.V.) in the present context.

17. *Destroyeth.* Too strong a translation of φθείρει, though apparently nearer to the original than 'defile' (A.V.). On the best and most accurate mode of translating εἰ with the indicative, we are not completely agreed. Our general rule has been to represent the Greek indicative by the corresponding tense in English. In the concluding words, the

force of the generic οἵτινες, and the emphatic position of ὑμεῖς must not be neglected.

19. *He that talketh.* An incomplete quotation (Job v. 3), that cannot properly be converted into a direct sentence.

20. *Reasonings.* This seems to us the more exact translation of διαλογισμοὺς in the passage before us; but it is not to be obtruded in all the passages in the N. T. where the word occurs, as there are decided instances (comp. Phil. ii. 14; 1 Tim. ii. 8) in which the more distinctive idea of 'reasoning' seems to merge into the more general one of an unmethodical exercise of *thought*, or to shade off into the resultant meaning of *doubting*.

21. *So then.* We have often adopted this form of translation of ὥστε, as the fundamental meaning of the particle is *consecutive* rather than *illative*. As, however, there are numerous cases in which the ideas of consequence and inference become partially intermingled, we have used our best judgment in deciding which idea seemed in each individual case to come most into prominence, and have varied our translation accordingly. We say this that we may not be thought to have altered the A.V. in the translation of this particle in some cases, and retained it in others, without consideration.

Ch. iv. 3. *The day of man's judgment.* The original ἀνθρωπίνης ἡμέρας is a somewhat difficult and unusual expression, but was probably chosen to suggest, by means of the emphatic ἀνθρωπίνης (it is not ἡμέρας ἀνθρωπίνης, according to the more usual order observed in Greek), a sort of tacit contrast to ἡ ἡμέρα τοῦ Κυρίου.

4. *I know nothing against myself.* This seems to convey, at any rate to the modern reader, the idea of the *nil conscire sibi* which lies in σύνοιδα ἑμαυτῷ, more nearly than the 'know nothing by myself' of the A. V.

6. *Now.* The δὲ seems here what is called by the Greek grammarians μεταβατικόν, *i.e.*, it indicates a transition to a new portion of the subject.

Ib. Learn [the lesson]. The elliptical nature of the original, as is represented by the shorter reading which we have adopted, τὸ μὴ ὑπὲρ ὃ γέγραπται, seems to need this supplement.

7. *Distinguisheth.* A faint idea of preference seems to lie in the context, and may be beneficially introduced in the translation of this word.

8. *Are rich. . . . reign.* In both these cases the English present seems to represent the force of the aorist more nearly than the English perfect, as in A. V. The real meaning would seem to be, 'ye became rich,' and 'ye became kings' (see Krüger, *Sprachl.* § liii. 5, 1), and, as nothing is implied to the contrary, it may be assumed that you still continue so; ergò, *you are rich*, and *you reign*.

9. *As men, &c.* The A. V. both here and in other passages impairs the true force of the Greek by translating ὥς 'as it were.' The particle, as it seems to us, in its ordinary use implies nothing more than the *aspect* in which an object or circumstance is actually regarded by the writer, be the same correct or otherwise. A useful note on ὥς will be found in the elaborate commentary of Fritzsche on *the Romans*, Vol. II. p. 360.

14. *Admonish.* This seems to us to convey more nearly than 'warn' the true idea of νοουθετεῖν. Some useful remarks on this word will be found in Dean Trench's *Synonyms of the N. T.* § xxxii.

17. *Ways in Christ.* We have made this change on the ground that the ellipsis is rather 'ways [which I follow] in Christ,' than 'ways [which be] in Christ,' and that this former ellipsis is readily supplied by the reader. In the preceding portion of the verse, the change of order 'child beloved and

faithful,' is adopted to preserve the connexion of ἐν Κυρίῳ with both epithets.

18. *Were not coming.* The A.V. seems to involve a too decided idea of futurity, and to lead the reader to expect ὡς ἐλευσομένου in the original, whereas the present tense seems to mark the prepared attitude of the Apostle to come to them, which might on any day pass into action.

21. *The spirit.* Omission of the preposition on the grounds alluded to in Ch. i. 3.

Ch. v. 4. *Ye being gathered together.* Slightly preferable to the A. V., as serving to avoid the specially *temporal* character of the translation '*when* ye are gathered together.'

7. *For our passover also.* There is some difficulty in translating sentences beginning with καὶ γάρ, owing to the fact that καὶ is sometimes the *copulative conjunction*, combining the sentence with the preceding; and sometimes the *emphasizing adverb* (so to speak) specially joined with some word in the succeeding one: though the two particles seem to coalesce, each nevertheless preserves its own proper force. Here, for instance, though καὶ γάρ might at first sight seem simply equivalent to γάρ, it will be seen really that the καὶ introduces a reason arising from a fresh fact ('for besides'), and a reason, too, of greater strength and cogency than might have been inferred from the context;—the passover actually sacrificed, and the old leaven yet unremoved; comp. Exod. xii. 19, xiii. 7.

11. *As it is.* The particle οὕτως appears here to have not its temporal but its logical force; comp. Ch. xii. 18, xiv. 6, and probably, Romans vii. 17. The Student may be further referred for examples of this usage in the case of οὕτως, to Hartung, *Lehre von der Partikeln*, Vol. II. p. 25. The change of translation from 'I have written' to 'I wrote,' is in consequence of our opinion that the μὴ συναναμίγνυσθαι πόρνοις,

which formed the subject of the communication to which St. Paul alludes, was given in an Epistle sent to the Corinthian Church prior to this present one. We are aware that ἔγραψα can be considered the epistolary aorist, and νυνὶ regarded as simply temporal, but on deliberation we have rejected this view as appearing to us not consistent with the context. It would rather seem that the command μὴ συναναμιγ. κ.τ.λ., given in the Apostle's former letter had not been properly understood, and that he here explains its full meaning and applications.

Ch. vi. 2. *What? know ye not.* This change is suggested by a difference of reading; but we may pause to notice briefly the difficulty of preserving an uniform translation of ἢ οὐκ οἶδατε. In some cases the ἢ has obviously its usual and proper disjunctive force, and introduces a fresh reason, couched in the form of an interrogation: in others again, as in the present, it seems only to give force and sharpness to the question, and to retain no trace of its ordinary disjunctive meaning. In such cases the context will commonly prove the safest guide.

Ib. Is to be judged. See note on Ch. iii. 13.

3. *Surely then.* Not a perfectly literal, but a substantially accurate translation of μήτι γε. The exact force is *nedum*, 'to say nothing of' (see Hermann on Viger, *Idiom.* No. 266), which, when converted into grave and idiomatic English, becomes practically equivalent to the emphatic assertion that we have adopted in the text.

4. *Of no esteem.* The Greek word ἐξουθενήμενους contains a simple negation, and not, as is suggested by the A. V., any idea of comparison.

5. *Not even one.* The very marked and precise οὐδὲ εἷς ought to be expressed somewhat distinctly in translation: 'est vehementius; cum sitis tam multi,' Erasm. *in loc.*

6. *Nay*. Here the A.V. appears to have missed the true force of the abrupt ἀλλά. The present verse supplies an answer to the latter portion of verse 5, and in terms emphatically negative. The student will find further illustrations of this use of the particle in Hartung, *Lehre von der Partik.* Vol. II. p. 37.

9. *Doers of wrong*. Change to preserve the reference to ἀδικεῖτε in the preceding verse.

12. *Not all things*. This change of the position of the negative seems required to make the antithesis πάντα—οὐ πάντα more pointed: comp. Theod. Mops. *in loc.*, ἐπειδὴ γὰρ οὐ πάντα συμφέρει, δῆλον ὡς οὐ πᾶσι χρηστόν ἀλλὰ τοῖς ὠφελοῦσι μόνοις.

13. *However*. We have not used this somewhat modern-sounding particle except where, in cases like the present, no other seemed to preserve the true connexion. Here 'now' appears much too indicative of a transition, or of the entrance of the minor of a syllogism, whereas the words before us involve a slight contrast to the preceding clause, and have rather the character of an incidental notice which the nature of the subject has tended to suggest.

18. *Every sin whatsoever*. The original is here so cumulatively expressed, πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, and the truth conveyed by the inspired words is so weighty and pressing,—that we feel it right to adopt the most inclusive mode of translation. *All other* sins, either do not affect peculiarly the body, or else may in some measure be considered as coming against it from without.

Ch.vii. 5. *Be free for prayer*. The A.V. has unduly pressed the simple σχολάσητε. The meaning is correctly expressed by the Vulg. 'ut vacetis orationi;' but there are some objections to the use of the parallel term in English, 'that ye may have leisure,' arising from the fact that 'leisure' seems to

suggest the idea of having time to spare, whereas *σχολάσητε* seems here to imply the being free from interruption.

9. *Have not continency.* This change was introduced to get rid of the undesirable word '*cannot*' (A.V.), and to unite the negative closely with *ἐγκρατεύονται*, the two words *οὐκ ἐγκρ.* being really equivalent to some single one expressing the idea of 'non-continence.'

11. *Be separated.* The passive form is perhaps to be preserved in a faithful translation. The slight modification in verse 15, 'separates himself,' is introduced for the sake of keeping up the force of the present tense, which 'is separated' would tend to obscure.

19. [*Is everything*]. This addition in brackets seems required, in order to convey the meaning to the English reader, and to obviate the ordinary mistake in reading, of neglecting the comma after the second '*nothing*,' and of thereby giving the words '*nothing, but*' the meaning of '*nothing else than*.' In Ch. iii. 7, where the meaning is practically the same, the liability to misconception is not so great.

28. *And I desire to spare you.* Perhaps more contextually exact than A. V., as the antithesis does not seem in this case so much between the actions expressed by the verbs, 'have affliction,' 'spare,' as between the persons (observe the inserted *ἐγὼ*) engaged in the actions,—'such shall have affliction in the flesh, I, however, for my part, am desirous to spare you.'

29. *In order henceforth.* The connexion of *λοιπὸν* is somewhat doubtful. The Peschito Syriac, and some of the older commentators, refer it to what *precedes*; the Old Latin and Vulgate more correctly, according to our judgment, to what *follows*.

31. *Using it to the full.* The translation adopted by the A. V., has the authority of several of the older interpreters,

and in point of lexical usage is perfectly admissible; the context, however, and analogy of the preceding clauses, seem decidedly in favour of the meaning adopted in our text.

36. *Virgin daughter.* The addition of the word 'daughter' seems to us to have the advantage of clearing up a passage, which the general reader very rarely understands. We may, perhaps, refer to Eurip. *Iph. Aul.* 714, or Soph. *Æd. Col.*, 1462.

37. *In respect of.* The original, *περὶ τοῦ ἰδίου θελήματος*, can scarcely be accurately translated '*over* his own will' (A. V.).

Ch. viii. 6. *Unto him.* Not *ἐν αὐτῷ*, but *εἰς αὐτόν*,—designed for His glory and praise. The commentators adduce an illustrative passage from Antoninus, *de Reb. Suis* iv. 23, *ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα.*

7. *From conscience.* The dative here appears to us to have a sort of modified instrumental force, and to indicate that the *συνείδησις τοῦ εἰδώλου* (the opposite being *οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ*, verse 4) is that which causes the meat to be eaten *as an idol-offering*, and gives rise to the mode of eating which the Apostle is here alluding to.

10. *Seeing he is weak.* Participial member assigning the *reason* for the assertion. It is inaccurate to translate this peculiar form of participle by means of the relative, as in A. V.

Ch. ix. 4. *Liberty.* *Ἐξουσία* is not an easy word to translate in the N. T. Here it seems to imply 'right' or 'liberty,' *scil.* to pursue this or that mode of action.

5. *A believing sister.* We have introduced the participle, to make clear the meaning of *ἀδελφὴν*, and the 'as' to show the appositional nature of the construction.

9. *Is it for the oxen.* The emphasis with which these words are put forward in the original, seems to suggest a similarly emphatic position in the translation.

10. *Ought.* The 'should' of the A. V. seems too weak a

translation of ὀφείλει, and is liable to be mistaken for a simple auxiliary.

11. *For you.* Not the transmissive dative, as the A. V. would imply; but the dative, as it is called, *commodi*.

12. *Cause any hindrance.* The A. V., though expressing the same meaning, can scarcely be considered an accurate translation of ἵνα μὴ ἐγκοπήν τινα δῶμεν.

15. *Yet I have not.* In the original οὐκ ἔγραψα δέ, not οὐδὲ ἔγραψα, as the A. V. would seem to imply.

18. *Use not to the full.* Compare note on Ch. vii. 31.

19. *Being free.* It seems to us better to retain the simple participle than to adopt the more restricted concessive form of translation.

Ch. x. 1. *Were all.* The order of the Greek shows that πάντες cannot be associated with πατέρες as a mere epithet.

5. *The more part.* There seems to be no English word corresponding with οἱ πλείονες. 'Many' says too little, 'the most' says too much; 'the majority,' besides being too modern a term, rather implies that there is a minority on the other side.

20. *Nay, but.* The ἀλλὰ refers back to the negative really involved in the preceding sentence, and may with propriety be thus amplified in translation.

22. *What? do we.* See notes on Ch. vi. 2.

23. *Not all things.* See note on Ch. v. 12.

27. *Unbelievers.* We have usually adopted this as the translation of οἱ ἄπιστοι, and we think the gain is considerable in some passages, as tending to place the reasoning and antitheses more sharply and clearly before the reader.

30. *Thankfully.* The dative χάριτι is the simple dative 'of manner.' The translation, 'beneficio Dei,' adopted by Beza, and some of the older commentators, and perhaps contemplated in the A. V., introduces a meaning of χάρις, which does not seem in harmony with the context.

Ch. xi. 2. *Traditions*. In the twelve other passages in which παράδοσις occurs in the N. T., our translators have adopted the translation which we have given here.

16. *Nor yet*. There is frequently a little difficulty in deciding on the most suitable translation of οὐδέ, when following οὐ. Our general rule has been to adopt 'neither' or 'nor,' where the things separated by the disjunctive negative stand in no degree of contrast, but are simply co-ordinate; and 'nor yet' where there seems some degree of climax, and where the second member is more emphatic or inclusive than the one that precedes.

17. *Because*. The reasoning is here, we think, best sustained by taking ὅτι in its *causal*, rather than in its usual *declarative* sense. We have not unfrequently felt difficulties in the translation of this particle, 'for' seeming to blend it too much with γάρ, 'because' often giving an unduly argumentative aspect.

20. *There is no eating, &c.* On the translation of these words we were not fully agreed, some of us deeming that the idiomatic use of ἔστι, 'it is possible,' deserved the preference. The majority deemed it safer to adhere to the simpler use of the verb substantive. It is, however, but of little moment, as the sense is practically the same whichever view be adopted. The Greek commentators, whose opinion on such points is always of great importance, are not here perfectly explicit, but seem to lean to the view adopted in our text. The concluding comment of Theophylact is, ἴδετε οὖν φησιν τίνος στερεῖσθε, τοῦ μιμεῖσθαι τὴν δεσποτικὴν τραπέζαν.

24. *Having given*. Here we considered it better to revert to the simplest and most inclusive translation of the participle, and not to place the two events in the distinctive *temporal* connexion which is suggested by the A. V.

25. *Covenant*. Change for the sake of obviating the com-

mon mistake connected with the present exclusive use of the words 'New Testament.'

29. *If he discern.* Here the sense seems benefited by assigning to the participle its causal or conditional force, and by exhibiting in translation the classical usage of μή, as the negative of the protasis. It is right, however, to add that in the N. T. and in later Greek, the use of μή with participles greatly preponderates over that of οὐ.

31. *Duly judged.* The force of διακρίνειν should not be left unnoticed, especially as it stands in immediate connexion with κρίνειν and κατακρίνειν.

Ch. xii. 2. *Might be led.* Designed to express the force of the ἄν of repetition or of a recurring action; comp. Hermann *de Partic. ἄν*, p. 26.

6. *In all men.* The context and subsequent allusions to the differences of gifts in different individuals seem to require the masculine translation of πᾶσιν.

7. *To each.* Placed prominently forward in accordance with the order and obvious emphasis of the original. In the concluding words πρὸς τὸ συμφέρον, the prep. πρὸς seems to mark *purpose* or *destination*, and is probably rendered with sufficient accuracy by the English preposition 'for.'

Ib. For good. The A.V. implies that it was given him to make a profit withal *for himself*. There is no such limitation in the original.

14. *For—also.* See note on Ch. v. 7.

18. *Each of them severally.* The words of the original ἐν ἑκάστῳ αὐτῶν form a kind of explanatory apposition to the preceding τὰ μέλη, and seem to require a more literal and distinctive translation than that of the A. V.

25. *In behalf.* Designed to express the idea of '*in commodum*,' which, especially in these forms of expression, seems to lie in the preposition ὑπέρ.

28. *Helpings, governings.* Change to represent more nearly the active forms ἀντιλήψεις, κυβερνήσεις.

31. *Moreover.* This translation seems to express the meaning of ἔτι more clearly than 'yet,' which might be introductory of an antithesis. The Apostle seems to say that beside the ζῆλος, which he commends and inculcates in this verse, he is about to display to his converts something still more worthy of their notice and imitation.

Ch. xiii. 3. *Give away . . . in food.* In the translation of the verb ψωμίζω we were not perfectly unanimous. On the one side it was urged that the primary meaning of the word, and the absence of an accus. *personæ* (as found in Numb. xi. 5; Deut. viii. 3, 16; xxxii. 13; Isaiah lviii. 14; Jerem. ix. 15; xxiii. 15; comp. Rom. xii. 20) seemed to suggest the translation 'dole out . . . in food.' On the other side, it was felt by the majority that the use of the verb in the LXX. as a translation of לֶחֶם אֵכָה, its correspondence to ποτίζω, Rom. l. c., and the apparent easiness of the transition from the idea of 'feeding with *small fragmentary portions*' to the more general idea of 'giving away in food,' were reasons sufficient to justify a departure from the primary meaning, which was judged by some of us not congenial with the spirit of the context.

8. *Done away.* We have adopted this translation of καταργέω as the only one that seems to us to convey the exact force of the word in the present passage, and which could be used in every place. It seemed important to use the same English word throughout. Modern idiom would insert 'with,' but here the addition is scarcely admissible.

11. *Reasoned.* A more exact translation than 'thought' (A. V.) is especially called for in this passage, where there appears to be a species of climax, ἐλάλουν, ἐφρόνουν, ἐλογιζόμεν.

Ib. Now that I am become a man, I have, &c. More exact

than A.V., as preserving the force of the perfects, and avoiding the idea that the 'becoming a man,' and 'doing away, &c.,' were definite occurrences which took place at definite times.

12. *Know fully.* In the compound ἐπιγινώσκω there seems always an idea of 'accurate knowledge' ('erkenntniss,' Germ.). In some passages this idea rather recedes into the background, but in the present, as the context suggests, it is not to be overlooked.

Ch. xiv. 1. *Desire earnestly.* The A.V. 'desire' is hardly strong enough: see Ch. xii. 31.

8. *For if the trumpet also.* See note on Ch. v. 7.

15. *But I will pray.* Here the case seems the converse of that noticed in Ch. xiii. 13, the oppositive force of δὲ being required by the context. The Apostle says that he will not only pray with his spirit, which, as verse 14 shows, might leave the understanding unedified, *but* with the understanding also.

16. *Private person.* The original (ἰδιώτης) is not an easy word to translate. At any rate the present rendering seems preferable to 'unlearned,' as this latter word expresses what *might* have been the case in certain instances, but was not necessarily so in all. Compared with the possessors of spiritual gifts, the hearer, whoever he was, was, so to say, a 'layman.'

20. *Full-grown men.* Strengthened translation, for the purpose of retaining the idea of completed growth ('adulti'), which the context shows is involved here in the use of τέλειοι.

23. *Met together.* The further idea expressed in the A.V., 'in one place,' is not required by the terms of the original.

29. *Of prophets.* Put slightly forward, to mark the transition of the Apostle to another point of Christian discipline on which he had been consulted.

30. *Sitting by.* The A. V. is grammatically inexact, there being no article in the original.

32. *Moreover.* See note on Ch. xiii. 13.

37. *Lord's commandment.* See note on Ch. ii. 7.

Ch. xv. 2. *In what words, &c.* Transposition for the sake of keeping τὸ εὐαγγέλιον, and the relational clauses depending on it, in immediate connexion, our opinion being that τὴν λόγῳ κ.τ.λ. is not to be connected with εἰ κατέχευε, but with the leading member of verse 1.

2. *Are being saved.* See note on Ch. i. 18.

17. *Risen.* It seems desirable to retain the same medial translation as in verse 14.

24. *Done away.* See note on Ch. xiii. 8.

28. *Shall be subject.* The aorist and future pass. are in the N. T. not uncommonly medial or neutral in meaning, and point less to the action than to the *state* resulting from it; comp. Acts v. 36, 1 Tim. vi. 10, 1 Pet. v. 6, and see Winer, *Gr.* § 39. 2 (ed. 6).

29. *For the dead? If the dead.* . . . This punctuation has been adopted by several recent editors, and seems to be required by the argument. The same may be said of verse 32, in which the sense is still more benefited by the alteration in the stopping.

31. *Day by day.* Put prominently forward to preserve the collocation and convey the emphasis of the original.

Ib. Which I have of you. Here, though we retain the reading of Steph. ὑμετέραν, we have almost expressed the reading of Elz. ἡμέτεραν, feeling that ὑμετέραν is in fact equivalent to gen. *objecti*, 'about you,' 'concerning you.'

36. *Thou thyself.* The insertion of the nominative pronoun in the original should, where possible, be marked in translation. It gives here a force to the sort of 'argumentum

ad hominem,' and places vividly before the supposed opponent the result of *his own* experiences.

42. *It riseth.* We prefer the medial translation as most consistent with the use of the verb throughout the chapter.

58. *Knowing.* The causal translation adopted in the A.V. is perhaps somewhat too heavy. The exact translation seems to be 'knowing as ye do,' and to this the translation in our text may be considered a sufficiently near approximation.

Ch. xvi. 3. *Send with letters.* We have here followed the Greek commentators, and connect δι' ἐπιστολῶν not with δοκιμάσητε, but with τούτους πέμψω, to which it is prefixed with a slight antithetical prominence. The Apostle is already contemplating the possibility of going himself, and hence throws some stress on the other alternative.

7. *Some time.* The original χρόνον τινὰ is scarcely represented by 'a while,' which, at any rate, in modern English, seems only to imply a short time. The contrast is ἐν παρόδῳ.

12. *And it was not.* It must always be considered a very doubtful mode of translation to give καὶ an antithetical or oppositive meaning. Even in such passages as 1 Thess. ii. 18, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς, καὶ is still only the simple copula, 'we would fain have come, and —— Satan hindered us.' The contrast does not lie in the particle, but in the context.

19. *Together with.* Compare notes on Ch. i. 2.

22. *The Lord cometh.* It seems a clear gain to translate these Aramaic words, and to obviate the mistake into which most readers fall, of imagining that 'anathema maranatha' are only combined words expressive of a formula of excommunication.

SECOND EPISTLE TO THE CORINTHIANS.

Ch. i. 5. *Through Christ.* Placed forward, in accordance with the original, for the sake of emphasis.

Ib. Comfort. We have retained the same translation of παράκλησις throughout the passage, not judging it faithful to vary the translation in a context in which the substantive in question is a key-word. The Greek ear, however, seems to have been more tolerant of a repetition of the same word than the ear of modern times, and in some cases even to have preferred it.

7. *Our hope is steadfast.* There seems no reason for departing, as the A.V. has done, from the order of the Greek.

11. *On our behalf.* These words, as the order of the original seems clearly to indicate, must be joined not with the substantive but the participle.

The translation of the rest of the verse is by no means easy. After much consideration, we have decided on retaining the construction adopted by A.V., according to which ἐκ πολλῶν προσώπων is connected with εὐχαριστηθῇ as indicating the *origin* of the εὐχαριστία, and τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν regarded as a sort of compound substantive, the repetition of the article before διὰ πολλῶν not being necessary in the dialect of the N.T., except where it is the object of the sacred writer to distinguish and specify.

12. *Glorying.* We have had some difficulty in the translation of καυχᾶσθαι and καύχῃσις. Our first feeling was that faithfulness required us in all cases to adopt the translation 'boast' and 'boasting.' Finding, however, that there were passages in which this meaning would have seemed strained and perhaps objectionable, we have used the more dignified synonym 'glorying,' reserving the stronger and coarser word

for cases in which 'boasting' in the ordinary sense was obviously intended.

18. *God is faithful.* This does not seem an exclamation or form of adjuration, but simply a declaration of the faithfulness of God, which was evinced in the fact that the Apostle's word was not 'yea' and 'nay.'

20. *In him is the yea, &c.* A passage of considerable difficulty. The verse seems to us a kind of confirmatory explanation of the preceding, 'is made yea in him.'

Ch. ii. 1. *Sorrow.* See note Ch. i. 5.

5. *But in part, &c.* These words involve some little ambiguity of construction. We have adopted mainly the view of Chrysostom, according to which οὐκ ἐμὲ and ἀλλὰ—πάντας ὑμᾶς stand in antithesis, and ἵνα μὴ ἐπιβ. is to be conceived as forming a parenthesis, explanatory of the qualifying ἀπὸ μέρους.

6. *The more part.* See notes on the First Epistle, Ch. x. 5.

10. *For indeed.* On this use and the translation of καὶ γάρ, see notes on the First Epistle, Ch. v. 7. Here the sense seems cleared, and the exact force of the sentence brought out by not confounding καὶ γάρ with the simple γάρ.

11. *That no advantage, &c.* It seems desirable to retain in translation the *passive* form of the original.

12. *For the gospel.* Here the A.V. ('to preach,' &c.) makes good sense, and expresses within sufficient limits the force of the preposition. Such a mode of translation is, however, rarely adopted by the A.V., and introduces a principle which in a literal translation it seems proper to avoid scrupulously, viz., that of substituting an interpretation for a simple rendering. We return therefore to the plain and more inclusive translation.

14. *Leadeth us in triumph.* As no satisfactory instance of what has been called the 'causative' sense of θριαμβεύω

(‘causeth us to triumph’ A. V.) has yet been produced, and as the Apostle again uses the word (Col. ii. 15) in what seems to be its only lexical meaning, the majority of us felt it right to adopt that meaning in the present case. On the exact interpretation, however, viz., whether the Apostle is describing himself as led in merciful triumph by Him who subdueth all things unto Himself (a bold, but in the mouth of St. Paul not inappropriate image), or again, as rather conducted in his missionary journey as in a triumphal progress, we do not feel ourselves called upon to express a decided opinion.

15. *Being saved.* See notes on the First Epistle, Ch. i. 18.

17. *Adulterating.* Perhaps a more exact translation than the A. V., and one which keeps in view the derivation of the word. The insertion of ‘which’ in the A. V. is an inexact mode of translation, on which we have already commented.

Ch. iii. 3. *In fleshy tables of the heart.* We have here retained the A. V. from inability to improve it. The original, however, is more expressive, ἐν πλαξὶν καρδίαις σαρκίναῖς—i. e., ‘in tables of flesh [our] hearts,’ or ‘in heart-tables of flesh.’ Thus, though we adopt a different reading to that followed by A. V., we still feel compelled by idiom to adopt the same translation.

7. *Was in glory.* More literal and more expressive than A. V.; the use of ἐν δόξῃ, rather than the adjective, serving to suggest the idea of a sort of halo or atmosphere of glory with which the διακονία τοῦ θανάτου was, as it were, encompassed.

9. *Abound.* We have had some little difficulty in translating περισσεύω, owing to the various combinations in which it is used. In some cases, the more definite ‘overflow’ seemed very appropriate, but in others it proved inadmissible: we were thus led to adopt the more general ‘abound,’ which

fairly, though sometimes inadequately, expresses the meaning in all cases where the verb occurs.

11. *With glory.* Not an exact, but an approximate translation of the idiomatic *διὰ δόξης*. The prep. *διὰ* seems to mark the *state or condition*, and is a similarly expressive periphrasis of the adjective with *ἐν δόξῃ*, though differing from it in fundamental meaning. St. Paul's love of varying the preposition has often been noticed.

12. *Openness of speech.* In *παρρησία* the primary idea seems the freedom or liberty of speech. 'Plainness' (A. V.) was probably intended to convey the same meaning, but is liable to be misunderstood.

13. *And not as Moses, &c.* We have here simply adhered to the original, which passes from comparison into narrative, the verb which properly belongs to the principal sentence being idiomatically attracted to, and usurping the place of the verb of the subordinate sentence.

14. *Not being removed, &c.* As our margin shews, we were here not unanimous. The alternative rendering has the support of some of the most accurate commentators, and is defensible; but it was judged by the majority that the terms *ἀνακαλύπτειν* and *κάλυμμα* were distinctly correlative, and that the translation in the text, which has the support of most of the older commentators, was to be preferred.

Ch. iv. 3. *Vailed.* This change was made to preserve the metaphor, which pervades this and the adjacent verses.

4. *The gospel of the glory.* Here, again, we have been careful not to dilute the sense by resolving the possessive genitive into a mere epithet. The 'glorious gospel of Christ,' and 'the gospel of the glory of Christ,' are really expressions by no means synonymous. In the one case, the glory of Christ is conceived, as it were, the *content* of the gospel; in the other case, *δόξης* is regarded as a mere genitive of *quality*,

and disunited from the substantive to which it properly belongs.

9. *Struck down.* The strong word καταβαλλόμενοι, which may refer either to pursuing and dashing to the ground a fugitive, or striking, as with a dart, a wild animal, should be expressed in translation, as serving to maintain the climax.

15. *Being multiplied, &c.* The construction of this passage is by no means clear. We have adopted that which seems most coincident with the order of the original, and has the support of Chrysostom and the older commentators. It would seem very difficult to separate πλεονάσασα from διὰ τῶν πλειόνων, or to overlook the correlation between χάρις and εὐχαριστίαν. Under any view the interpretation adopted by the A. V. is not grammatically defensible: ἡ χάρις πλεονάσασα cannot be translated 'the abundant grace.'

17. *Present light affliction.* Not perfectly satisfactory, but more lexically correct than A. V., which throws an undue weight upon the idea of shortness of duration. The exact meaning of παραιντικά seems to be correctly stated by Bengel as 'præsens breve.' Not being able to find any equivalent translation in English, we have given expression to the principal idea, but have sacrificed the subordinate notion: the A.V. has done exactly the reverse.

Ch. v. 2. *Clothe ourselves.* We have here been constrained to omit ἐπι- in translation, feeling that the addition of 'upon' or 'over' in English would not be understood.

3. *When we have clothed.* Here, as our margin shows, we were not unanimous. It was thought on the one side, that the analogy of passages like 1 Cor. iii. 2, γάλα, οὐ βρῶμα, might justify the want of connexion and the apparent omission of the καί, and that ἐνδυσάμενοι might be as it were a repetition of the ἐνδύσασθαι of the preceding verse, and so practically assume the force of an epithet. On the other

side, it was felt that though such a construction might yield a pertinent sense, it still was not in harmony with the order of the Greek and with the force and position of the particle *καί*.

4. *Not to be unclothed.* We have here not thought it necessary to express punctiliously the force of the middle, as this, owing to the antithesis, would tend to overload the sentence, and be practically not more literal than the passive form which English idiom has led us to retain.

6. *In our home.* It seemed to us very desirable to endeavour to convey to the general reader the force of the expressive ἐνδημεῖν and ἐκδημεῖν of the original.

7. *By appearance.* The meaning adopted by the A.V. appears to want lexical authority. It has been urged, indeed, that even 'appearance' is here scarcely less doubtful, and that 'species,' 'kind,' is the true meaning (comp. 1 Thess. v. 22); but this appeared to us to yield so forced and artificial a sense, as to justify us in adopting a meaning that is not inconsistent with general usage, and is here simple and intelligible.

13. *Have been beside ourselves.* Though we are aware that in certain idiomatic usages, the aorist may be correctly translated by an English present, yet in the present case, the studied juxtaposition of two different tenses, and the obvious contrast between the single act as implied by the one ('if we have ever been beside ourselves'), and the habitual character of the act implied by the other, have induced us to refer the aorist simply to the past.

15. *For them.* We have placed these words at the end of the verse to imply, what we think the original distinctly conveys,—the connexion of ὑπὲρ αὐτῶν with *both* participles.

19. *God was reconciling, &c.* The exact construction of these words has been much discussed. We incline somewhat decidedly to the opinion which our text is intended to con-

vey, that ἦν is to be joined with καταλλάσσω as an emphatic imperfect, and that ἐν Χριστῷ is put forward in the sentence to give a prominence to the blessed agency by which the reconciliation was alone carried into effect.

Ch. vi. 1. *And as workers.* This verse appears to be a continuation of the address in Ch. v. 20. We have, therefore, changed the 'then' of the A.V. into 'and,' as more correctly suggesting to the general reader the true connexion.

2. *Well-accepted.* The stronger form εὐπρόσδεκτος should not be overlooked in translation. What was δεκτός in the prophecy, the Apostle in the warmth of his address describes as εὐπρόσδεκτος in the verification and realization of it.

6. *In pureness.* Throughout this group of verses we have endeavoured to keep distinct the force of the prepositions. Ἐν, as usual, seems to point not to the instrument, but the sphere of the action, while διὰ marks the idea of means or medium. The change of translation in this latter preposition in ver. 7, 8, is simply to avoid the cumbrous 'by means of,' or the scarcely intelligible 'through,' in the translation of διὰ τῶν ὀπλων.

15. *Believer.* This shorter translation of πιστός, both here, and in the many other places in these Epistles in which it occurs, tends in all cases, we think, to clear up and give force to the passage.

17. *Anything unclean.* The omission of the article must not be left unnoticed in translation. The Apostle is warning his converts to avoid, not only εἰδωλόθυστα, but heathen impurities in every form.

Ch. vii. 4. *Overflow.* This somewhat metaphorical translation seems not unsuitable in the case of so strong a word as ὑπερπερισσεύομαι. The form is probably passive (comp. Matth. xiii. 12, xxv. 29), but seems expressed with sufficient accuracy by the neutral form in translation.

6. *Even God.* The order of the words in the original seems obviously to suggest this more emphatic translation.

7. *Telling us.* Here we have fallen back on the more simple and purely participial translation. The more idiomatic translation in the A. V. seems to confine the 'telling' too much to a single epoch.

8. *Regret.* It seems desirable always to maintain in translation the difference between μεταμέλομαι and μετανοέω, and the forms respectively derived from them. The next verse shows the propriety of the change. See also ver. 10.

9. *To the end that.* Here the purpose contemplated by the Apostle in his behaviour to his converts seems best brought out by the stronger translation of ἵνα.

10. *Never to be regretted.* There is some doubt whether ἀμεταμέλητον is to be referred to μετανοίαν or to σωτηρίαν. Like the A. V., we have not excluded a connexion with the former, though we think a connexion with the latter more probable; scil., 'a salvation that will never awaken regret in him who has embraced it.'

11. *Longing desire.* This translation is not intended to imply that we regard the ἐπὶ in ἐπιπόθῃσιν as intensive, rather than indicative of *direction*, but simply that we did not think, in this particular context, either 'longing' or 'desire' a sufficiently strong word.

In the translation '*exacting of punishment,*' we have both maintained the usual meaning of the word, and perhaps also slightly cleared up the meaning of the sentence, by recalling to the mind of the reader the object against whom this vengeance was directed,—the incestuous person.

16. *Of good courage concerning.* There seem sufficient lexical reasons for doubting whether θαρρεῖν ἐν can be strictly compared with πιστεύειν ἐν, ἐλπίζειν ἐν κ. τ. λ., and regarded as simply equivalent to 'confidere:' the preposition seems rather

to belong more exclusively to the dative, and to mark the instrumental cause, or perhaps, more exactly, the 'substratum' of the action.

Ch. viii. 1. *On the Churches.* We have here retained the A. V., feeling that 'on' really conveys the sense of ἐν in this particular context more exactly than 'among,' as proposed by several modern expositors. The grace of God is here represented, not as a gift that was divided up among the churches, but as a common blessing, bestowed *in*, and made manifest in them all; καὶ οὐκ εἶπε τῇδε ἢ τῇδε τῇ πόλει, ἀλλ' ὁλόκληρον τὴν Μακεδονίαν ἐπαυεῖ, Theophyl.

3. [*They gave*] *of their own accord.* The correct supplement to this verse does not seem to be ἦσαν, but, as has been observed by Bengel, ἔδωκαν, which appears in verse 5, and to which verses 3, 4, and the first part of verse 5, supply the secondary predications of manner. The gift of these churches of Macedonia was beyond their power, spontaneous, with prayer, and not as the Apostle had expected.

6. *Exhorted.* We have already alluded to the difficulty of preserving an uniform translation of παρακαλέω. The two leading meanings are, 'exhort' and 'comfort,' between which the context alone can properly decide.

Ib. Complete. In the verb ἐπιτελεῖν there seems to be the idea, not only of ending, but of bringing to a *complete* end.

8. *Proving the sincerity, &c.* We adopt this position of 'also,' understanding the structure to be, 'οὐ λέγω in one way, ἀλλὰ δοκιμάζων by means of the zeal of others, the genuineness, &c.'

10. *Seeing that, &c.* It is always desirable to preserve in translation this sort of causal, or perhaps rather explanatory force of the indefinite relative. Without entering into the controversy with regard to the equivalence of ὅς and ὅστις in some few passages in classical writers, especially in

Herodotus, we may at any rate express our belief that there is no such equivalence in the N. T. With regard to the predication of time ἀπὸ πέρυσι, it seems almost obvious that it belongs to both infinitives, and, in English, will more suitably precede them.

11. *Complete—completion.* See above, on ver. 6.

12. *Which it hath.* It is only necessary to observe that here no supplement is necessary. If the τις is to be rejected on critical grounds, it is certainly not (with some expositors) to be assumed as latent on grammatical grounds.

13. *Speak not.* Change on account of ἵνα, which here appears to have its usual meaning of purpose and finality.

14. *In order that.* Here the stronger translation of ὅπως seems to add clearness to the sense, and to avoid confusion between the ἵνα at the commencement, and the ὅπως in the middle of the clause.

17. *In that.* Here, and in many other passages in St. Paul's Epp., the usual translation of 'because' ('for' A. V.) seems unduly strong for ὅτι. In such cases the meaning seems almost to lie between the déclarative and causal uses of the particle, and may be not unsuitably expressed by some turn like that in the text.

1b. *Full of zeal.* We have here not retained the comparative in translation, feeling it to be too heavy for the delicate use of σπουδαιότερος ('more full of zeal than to need any request'), and likely to mislead the general reader.

19. *Furtherance.* A gloss expressing the force of the prep. πρός, which the sense here seems imperatively to demand, and which perhaps approximates more nearly to the true force of the preposition than the gloss adopted in the A. V.

22. *Many times.* Change to preserve the παρονομασία of the original, ἐν πολλοῖς πολλάκις.

24. *In the face of.* The strong expression εἰς πρόσωπον

should not be confounded with the weaker and more common expressions ἐνώπιον and ἔμπροσθεν.

Ch. ix. 2. *Very many of them.* The introduction of the words 'of them' is perhaps a nearer approach to the exact meaning of the untranslateable expression οἱ πλείονες; see note on 1 Cor. ch. x. 5.

5. *Therefore.* The force of οὖν can often be expressed in a very exact manner by adopting the illative 'therefore' rather than 'then,' but at the same time placing it as far from the beginning of the sentence as idiom will permit.

6. *But [remember] this.* There is some doubt how this ellipse is to be supplied. The insertion in the text seems to harmonize with the context, and is fairly admissible as a more idiomatic turn than 'but as concerns this,' which perhaps, in grammatical strictness, is all that the words really imply, τοῦτο apparently being an accusative absolute.

8. *Every grace.* In this verse we have translated πᾶσαν in two different ways, but in the second case we were forced to retain the less accurate 'all,' as more idiomatic, and as better preserving the alliteration.

13. *Subjection of your confession.* The genitive τῆς ὁμολογίας is certainly not a mere genitive of quality resolvable into an adjective, but is a regular genitive of *the object*;— 'subjection in the matter of, or evinced towards your confession:' they obeyed and acted consistently towards what they professed. In the following words it may be doubted whether εἰς τὸ εὐαγγέλιον is (owing to the absence of the article) strictly dependent on ὁμολογία. As the cases where this anarthrous dependence is correct and admissible are somewhat numerous in the N. T., and not very easy to reduce to rules, we have allowed this portion of the A. V. to stand.

14. *Themselves also.* It seems here much more natural to

regard ἀντῶν—ἐπιποθ. as a genitive absolute than, as in the A.V., to connect ἀντῶν with δέήσει.

Ch. x. 4. *Fleshly*. Change both to obviate any misconception of the word 'carnal' (A.V.) and to preserve the reference to σὰρξ in ver. 2, 3.

5. *That is lifted up*. It seems much more natural to regard ἐπαυρόμενον as passive. An ὕψωμα can perhaps hardly be said with propriety to 'exalt itself.' The slight change 'lifted up' was adopted by us as seeming to express the idea of haughtiness and arrogance a little more distinctly.

6. *Exact punishment*. See note on Ch. vii. 11.

8. *Building you up*. The allusions in ver. 4, 5, seemed to us to suggest the simpler and more concrete terms which we have here adopted. It is perhaps to be regretted that the significant term 'building up' has not been more used in our A.V., especially when in association with any correlative term.

10. *Saith one*. It seems better to keep the singular in translating this impersonal form. The usage is not uncommon in earlier Greek; comp. Bernhardt, *Syntax*, p. 419.

12. *Make not bold*. This slight change was made to suggest the irony in τολμῶμεν a little more clearly than 'dare not' (A.V.).

13. *Without measure*. We are not satisfied with this translation. It is perhaps more intelligible than the A.V., but it fails to give that idea of 'boasting to unmeasured bounds' which lies in the καυχᾶσθαι εἰς τὰ ἄμετρα, and which we endeavoured, but without success, to express in suitable English.

15. *Great abundance*. The epithet seems fairly included in the strong word περισσεία, but was here mainly introduced from a feeling that 'unto abundance' was bald, and to the English reader perhaps not wholly intelligible. We have already commented on our usual translation of περισσεύω; see notes 2 Cor. ch. iii. 9.

16. *So as to, &c.* The explanatory infinitive of the original seems shown out more clearly by the added words.

Ch. xi. 1. *But indeed.* The corrective ἀλλὰ καί, as well as the tenor of the sentence, does not seem to harmonize with the imperative, as adopted by the Vulgate and our own A.V.

4. *Bear with it.* If the masculine had been in the thought of the sacred writer the pronoun would hardly have been omitted.

5. *Those overmuch apostles.* After much consideration, and not without some difference of opinion as to who were actually meant by the expression οἱ ὑπερλίαν ἀπόστολοι, we decided on the above translation, feeling that whether some of the actual Apostles or merely some false apostles were here alluded to, our present version is not only true to the Greek, but exegetically preferable. If actual Apostles, they were probably spoken of by the Corinthians with (to St. Paul) an offensively chosen title, which he here retorts on them with some irony; if false apostles, the irony is still more cutting.

6. *Common man.* On the difficulties of finding a suitable translation for ἰδιώτης, see notes on 1 Cor. ch. xiv. 16.

9. *When they came.* The translation of the A.V. involves an inaccuracy to which we have already adverted. Comp. notes on 1 Cor. i. 1. The participle is not used predicatively, but is simply temporal.

10. *Shall not be, &c.* The margin of the A.V. will justify us in this change.

16. *But if ye will think so.* This use of εἰ δὲ μὴ after negative sentences is not unexampled in classical writers. The resolution in these cases is 'but if not—not,' i.e., in effect, 'but if' affirmatively, as we have here translated.

21. *Disparagement.* This change tends perhaps to make the meaning of κατὰ ἀτιμίαν a little more distinct than the

A.V., as allowing the idea of it being (assumed) *self*-disparagement, to suggest itself more easily to the reader.

23. *More abundantly.* In spite of the partial tautology, it seems necessary to translate *περισσοτέρως* in both clauses in the same way; see however notes on 2 Cor. ch. i. 5.

26. *By journeyings.* Instrumental dative, changing in the second clause of ver. 27 to *ἐν* with the dative, in which the idea of surrounding circumstances or environments comes more clearly into view.

28. *Omitting what is besides.* A difficult clause to translate: the term *τὰ παρεκτός* does not seem to refer to the dangers which assailed the Apostle from without, but simply the duties and difficulties which were *besides*, and in addition to those which he had already mentioned.

Ib. The pressure. We have here used a somewhat modern form of expression, but feel that scarcely anything short of it will properly convey the force of *ἐπίστασις*.

Ch. xii. 4. *That he was.* The addition 'how' is scarcely exact: *ὅτι* has only its usual meaning 'that,' the sentence it introduces being simply objective.

5. *Save.* It is always desirable to preserve the proper exceptive force of *εἰ μή*.

6. *Perchance.* Designed to express the force of *τι*, which appears here to involve a kind of 'breviloquentia,' and to imply 'if he hears at all anything from me.'

10. *I am well content.* The more intransitive notion of being 'well pleased in,' seems to come nearer to the exact meaning of this verb, than the more definite and somewhat more transitive 'I take pleasure' of the A.V.

11. *Those overmuch apostles.* See notes on Ch. xi. 5.

19. *All we do.* Slight change to express the prominent and somewhat emphatic position of *τὰ πάντα*, as well as the force of the article.

20. *Slandering*. In the word *καταλαλία*, there does not appear to be any idea of the covert malice, which is commonly associated with the term 'backbiting.'

Ch. xiii. 2. *Present the second time*. The connexion adopted by Beza, and apparently the A.V., *προλέγω τὸ δεύτερον* seems clearly untenable. The terms *τὸ δεύτερον* and *νῦν* can hardly be regarded as otherwise than in antithesis.

3. *Who*. This slight change is only to obviate the possibility of 'which' being referred to 'proof.'

4. *For indeed*. On the translation of *καὶ γάρ*, see note on 1 Cor. ch. v. 7.

Ib. From weakness. A somewhat difficult expression. The preposition *ἐκ* seems to have its usual and primary reference to origin, and to point to what was the condition, what was the outward circumstance that rendered the crucifixion conceivable,—His having vouchsafed to clothe Himself with our human *ἀσθενεία*; comp. Phil. ii. 7 sq.

10. *Building up*. See note on Ch. x. 8.

Having thus concluded our lengthened survey, it remains only for us to express the hope that both our Revision and the reasons by which we have sought to support it may prove of some benefit to the thoughtful reader of Scripture, as placing before him, albeit in a simple and homely way, a few of the many difficulties that are involved in the work of revision, and as directing his attention to those points, whether in regard to exegesis or translation, that at present seem least settled. In our endeavour to accomplish this, we may perhaps be permitted to say that we have spared neither time nor labour. We have consulted,* either at our meetings

* We here feel it necessary to state, that of the two translations which we are charged, indirectly in the 'Dublin Review,' and directly in the 'Journal of Sacred Literature,' with having used without acknowledgment, *we have*

or when apart, all the best sources of information, and have freely availed ourselves of all that ancient learning or modern scholarship has been found to suggest. Still the very review of our own labours has taught us how many are the points still at issue, how many the difficulties which we must be content to leave nearly as we found them; and in how many cases, even where we seemed to discern the true connexion of thought, we found ourselves unable to convey it, save in terms which would have been inconsistent with the dignified simplicity of the noble version that we are here attempting to amend.

These efforts, however, such as they are, and such as they may be found to be, we now commend to all sober readers of Holy Scripture. They are attempts to bring the Inspired Word more nearly home to the head and the heart of the English reader; and may He who has blessed us with the means and opportunity of making this humble offering to His Church, vouchsafe that our labours may be permitted to minister to His glory, to the spread of the knowledge of His word, and to the furtherance of His kingdom.

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December 1, 1858.

seen neither. The only recent work that we feel called upon to allude to is a careful translation, in a very unpretending form, by Mr. Darby, we believe a Plymouth Brother. From this it is proper to say that, as a matter of fact, we have only borrowed two or three expressions, though it would be quite according to our principles to accept the best translation, whether suggested by ourselves or by any other.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

AUTHORIZED VERSION.

CHAPTER I.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

Gr. *revolution.*

Gr. *schisms.*

AUTHORIZED VERSION REVISED.

CHAPTER I.

PAUL called [to be] an apostle of Christ* Jesus through the will of God, and Sosthenes our brother,

* Steph.
Ἰησοῦ Χρισ-
τοῦ.

2 Unto the church of God which is in Corinth, men sanctified in Christ Jesus, called [to be] saints, together with all that call upon the name of our Lord Jesus Christ in every place, both their [Lord] and our's:

3 Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God always concerning you, for the grace of God which hath been given you in Christ Jesus;

5 That in every thing ye were made rich in him, in all teaching and all knowledge;

6 According as the testimony of Christ was firmly established in you:

7 So that ye come not behind in any gift; waiting for the revealing of our Lord Jesus Christ:

8 Who shall also stablish you until the end, unblameable in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be made perfect in the same mind and in the same judgment.

11 For it hath been declared unto me concerning you, my brethren, by them [which are of the house] of Chloe, that there are contentions among you.

AUTHORIZED VERSION.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

Or, speech.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the

AUTHORIZED VERSION REVISED.

12 I mean this, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you, or were ye baptized into the name of Paul?

14 I thank God that I baptized none of you, save only Crispus and Caius;

15 That no man should say that I baptized into mine own name.

16 And I baptized also the household of Stephanas: further, I know not whether I baptized any other.

17 For Christ did not send me to baptize, but to preach the gospel: not with wisdom of speech, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that are perishing, foolishness; but to us which are being saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and the understanding of the understanding ones will I bring to nothing.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the* world?

* Steph. adds
τούτου.

21 For when in the wisdom of God the world through its wisdom knew not God, God was pleased through the foolishness of preaching to save them that believe.

22 Seeing that Jews ask for signs,* and Greeks seek after wisdom: * Steph. σημείων.

23 But we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles* foolishness;

* Steph.
Ἑλλήσι.

24 But unto them which are the called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For consider your calling, brethren, how that not many [of you] are wise

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flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER II.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this

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after the flesh, not many mighty, not many noble.

27 But God chose the foolish things of the world that he might put to shame the wise; and God chose the weak things of the world that he might put to shame the things which are strong.

28 And the base things of the world, and the things which are despised, did God choose, and the things which are not, that he might bring to nought the things that are:

29 That no flesh should glory before God.*

30 But of him are ye in Christ Jesus, who was made wisdom unto us from God, both righteousness and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

* Steph.
αὐτοῦ.

CHAPTER II.

AND I, brethren, when I came to you, came declaring unto you the testimony of God, not with excellency of speech or of wisdom.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with persuasive words of man's wisdom, but with demonstration of the Spirit and of power.

5 To the end that your faith might not stand in the wisdom of men, but in the power of God.

6 Yet we speak wisdom among the perfect: but a wisdom not of this world, nor of the rulers of this world, that are coming to nought:

7 But we speak God's wisdom* in a mystery, even the hidden wisdom, which God fore-ordained before the worlds unto our glory.

* Steph.
σοφίαν θεοῦ.

8 Which none of the rulers of this

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world knew : for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him ? But we have the mind of Christ.

CHAPTER III.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat : for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal : for whereas

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world knoweth : for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Things which eye hath not seen and ear hath not heard, and which have not entered into the heart of man, things which God hath prepared for them that love him,

10 Hath God revealed unto us by his Spirit : for the Spirit searcheth all things, yea even the deep things of God.

11 For who among men knoweth the things of a man, save the spirit of the man which is in him ? so also the things of God knoweth none, save only the Spirit of God.

12 And we have received, not the spirit of the world, but the spirit which is from God ; that we might know the things that have been freely given to us by God.

13 Which things also we speak, not in words taught by man's wisdom, but in words taught by the Spirit,* interpreting spiritual things to the spiritual.

14 But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : and he cannot know them, because they are spiritually discerned.

15 But he that is spiritual discerneth all things, yet he himself is discerned by none.

16 For who hath known the mind of the Lord, that he shall instruct him ? But we have the mind of Christ.

CHAPTER III.

AND I, brethren, was not able to speak unto you as unto spiritual men, but as unto carnal, even as unto babes in Christ.

2 I fed you with milk, and not with meat : for ye were not yet able [to bear it] ; nay nor even now are ye able.

3 For ye are yet carnal : for whereas

Or, discerneth.
Or, discerned.

Gr. shall.

* Steph. adds
ἀγιον.
Or, combining spiritual things with spiritual.

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there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

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there is among you envying, and strife, and divisions, are ye not carnal, and walking after the manner of men?

4 For when one saith, I am of Paul; and another, I am of Apollos; are ye not [as] men?*

5 Who then is Apollos,* and who is Paul?# ministers, through whom ye believed, even as the Lord gave to each.

6 I planted, Apollos watered; but God gave the growth.

7 So then neither is he that planteth any thing, nor he that watereth; but God that giveth the growth.

8 And he that planteth and he that watereth are one: but each shall receive his own reward according to his own labour.

9 For we are God's fellow-labourers: ye are God's tillage, God's building.

10 According to the grace of God which was given unto me, as a wise master-builder, I have laid a foundation, and another buildeth thereon. But let each man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that which is laid, which is Jesus Christ.

12 But if any man buildeth upon this foundation gold, silver, costly stones, wood, hay, straw;

13 The work of each man shall be made manifest: for the day shall declare it, because it is to be revealed in fire; and each man's work, of what sort it is, the fire itself* shall prove.

14 If any man's work shall endure* which he hath built thereupon, he shall receive wages.

15 If any man's work shall be burned up, he shall suffer loss: but he himself shall be saved; yet so as through fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, the which are ye.

* Steph.
σαρκικοί.
* Steph.
Παῦλος, τὸς δὲ
Ἀπολλῶς.
* Steph.
adds, ἀλλ ἡ.

* Steph.
omits αὐτό.
* Steph.
μένει.

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18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, the Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's; and Christ is God's.

CHAPTER IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from* another? and what hast thou that thou didst not receive? now if thou didst

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18 Let no man deceive himself. If any man seemeth to be wise among you in this world, let him become a fool, that he may become wise.

19 For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness.

20 And again, The Lord knoweth the reasonings of the wise, that they are vain.

21 So then let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's; and Christ is God's.

CHAPTER IV.

LET a man so account of us, as ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards here,* that a man be found faithful. * Steph. ^{ὁ δέ.}

3 But with me it is a very small thing that I should be judged by you, or by the day of man's judgment: nay I do not even judge mine own self.

4 For I know nothing against myself: yet am I not hereby justified; but he that judgeth me is the Lord.

5 So then judge not anything before the time, until the Lord come, who shall both bring to light the hidden things of darkness, and make manifest the counsels of the hearts: and then shall each man have his praise from God.

6 Now these things, brethren, have I transferred in a figure to myself and Apollos for your sakes; that in us ye may learn the [lesson], not to go* beyond what is written, that ye be not puffed up each for one against another. * Steph. ^{inserts φρονεῖν.}

7 For who distinguisheth thee [above another]? and what hast thou that thou didst not receive? but if thou didst

Gr. day.

Gr. distinguisheth thee.

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receive *it*, why dost thou glory, as if thou hadst not received *it*?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

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receive it, why dost thou glory, as if thou hadst not received it?

8 Already ye are filled full, already ye are rich, ye reign as kings without us: and I would that ye did reign, that we also might reign with you.

9 For, methinks,* God hath set forth us the apostles last, as men sentenced to death: for we are made a spectacle unto the world, to angels, and to men. * Steph. adds *ὅτι*.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are in honour, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we endure:

13 Being defamed, we intreat: we are become as the filth of the world, the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved children I admonish you.

15 For though ye may have ten thousand schoolmasters in Christ, yet have ye not many fathers: for in Christ Jesus I begat you through the gospel.

16 I beseech you therefore, be ye followers of me.

17 For this cause have I sent unto you Timothy, who is my child, beloved and faithful in the Lord, who shall remind you of my ways in Christ, according as I teach every where in every church.

18 Now some are puffed up, as though I were not coming to you.

19 But I will come to you shortly, if the Lord will, and will know, not the words of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love and the spirit of meekness?

Or, *as the last apostles*, as.
Gr. *theatre*.

AUTHORIZED VERSION.

CHAPTER V.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass-over is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge

AUTHORIZED VERSION REVISED.

CHAPTER V.

IT is actually reported that there is fornication among you, and such fornication as is not even* among the Gentiles, so that one [of you] hath his father's wife.

2 And ye are puffed up, and did not rather mourn, that he that did this deed might be removed from among you.

3 For I verily, being absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, ye being gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord.*

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out* the old leaven, that ye may be a new lump, according as ye are unleavened. For our passover also hath been sacrificed,* even Christ:

8 So then let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in my letter not to company with fornicators:

10 Not* absolutely with the fornicators of this world, or with the covetous, and* extortioners, or idolaters; for then must ye needs go out of the world.

11 But, as it is, I wrote unto you not to company [with him], if any man called a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do with judg-

* Steph. adds
ὀνομάσεται.

* Steph. adds
Ἰησοῦ.

* Steph. in-
serts οὖν.

* Steph. adds
ὕπὲρ ἡμῶν.

* Steph. pre-
fixes καί.

* Steph. ἤ.

Or, deter-
mined.

Or, is slain.
Or, holyday.

AUTHORIZED VERSION.

them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER VI.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me,

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ing them* that are without? do not ye judge them that are within? * Steph. prefixes καί.

13 But them that are without God will judge. Put* away from among yourselves the wicked man. * Steph. καί ἐξαιρε.

CHAPTER VI.

DARE any one of you, having a matter against his brother, go to law before the unrighteous, and not before the saints?

2 What?* know ye not that the saints shall judge the world? and if the world is to be judged by you, are ye unworthy of [judging] the smallest judgments? * Steph. omits "II."

3 Know ye not that we shall judge angels? surely then things that pertain to this life.

4 If then ye have judgments of things pertaining to this life, set them to judge who are of no esteem in the church.

5 I speak this to your shame. Is it so, that there is not even one wise man among you, that shall be able to decide between his brethren?

6 Nay, brother goeth to law with brother, and that before unbelievers.

7 Now therefore it is altogether a fault in you, that ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 What? know ye not that doers of wrong shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus, and in the Spirit of our God.

12 All things are lawful unto me,

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but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ. Shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that

AUTHORIZED VERSION REVISED.

but not all things are expedient: all things are lawful for me, but I will not be brought under the power of any thing.

13 Meats for the belly, and the belly for meats: but God shall bring to an end both it and them. The body however is not for fornication, but for the Lord; and the Lord for the body.

14 And God both raised the Lord, and will also raise up us by his power.

15 Know ye not that your bodies are members of Christ? shall I then take the members of Christ, and make them members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for the two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin whatsoever that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have from God, and [that] ye are not your own?

20 For ye were bought with a price: glorify therefore God in your body.*

* Steph. adds
καὶ ἐν τῷ
πνεύματι
ὑμῶν ἀτινά
ἐστι τοῦ
Θεοῦ.

CHAPTER VII.

NOW concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 But because of fornications, let each man have his own wife, and let each woman have her own husband.

3 Let the husband render unto the wife her due:* and in like manner the wife also unto the husband.

4 The wife hath not power over her own body, but the husband: and in like manner the husband also hath not power over his own body, but the wife.

5 Defraud ye not one the other, except it be by agreement for a time, that

* Steph.
ὀφειλομένην
εὐνοίαν.

Or, profitable.

AUTHORIZED VERSION.

ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but

Gr. in peace. God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circum-

AUTHORIZED VERSION REVISED.

ye may be free for* prayer, and may come together again; in order that Satan tempt you not owing to your incontinency. * Steph. inserts τη νηστεία και.

6 But this I say by way of allowance, not by way of commandment.

7 Yet* I would that all men were even as I myself. Nevertheless each hath his proper gift from God, one after this manner, and another after that. * Steph. γὰρ.

8 Now to the unmarried and to the widows, I say, It is good for them if they abide even as I,

9 Yet if they have not continency, let them marry: for it is better to marry than to burn.

10 But unto the married I command, yet not I, but the Lord, that the wife be not separated from her husband:

11 But and if she be separated, let her remain unmarried, or let her be reconciled to her husband: and that the husband put not away his wife.

12 But to the rest say I, not the Lord: If any brother hath a wife that believeth not, and she is content to dwell with him, let him not put her away.

13 And any woman which hath an husband that believeth not, and he is content to dwell with her, let her not put away her husband.*

* Steph. αὐτόν.

14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the [believing] brother:* else are your children unclean; but now are they holy.

* Steph. ἀνόμι.

15 But if the unbelieving separateth himself, let him be separated. A brother or a sister is not put under bondage in such cases: but God hath called us in peace.

16 For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 Only as the Lord* distributed to each, as God* hath called each, so let him walk. And so ordain I in all the churches. * Steph. Θεός. * Steph. κύριος.

18 Was any man called being circum-

Gr. what.

AUTHORIZED VERSION.

cised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

AUTHORIZED VERSION REVISED.

cised? let him not become uncircumcised. Hath*any been called in uncircumcision? let him not be circumcised. * Steph. *τις ἐκλήθη.*

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God [is everything].

20 Let each abide in the same calling wherein he was called.

21 Wast thou called being a slave? care not for it: nay even if thou canst be made free, use it rather.

22 For he that hath been called in the Lord being a slave, is the Lord's freed man: in like manner* the free man being called is the slave of Christ. * Steph. adds *καί.*

23 Ye were bought with a price; be not slaves of men.

24 Brethren, [in that state] wherein each was called, therein let him abide with God.

25 Now concerning virgins I have no commandment of the Lord: but I give my judgment, as having received mercy from the Lord to be faithful.

26 I consider then that this is good by reason of the present necessity, [that is to say] that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have affliction in the flesh: and I desire to spare you.

29 But this I say, brethren, the time henceforth is shortened; in order that both they that have wives be as if they had none;

30 And they that weep, as weeping not; and they that rejoice, as rejoicing not; and they that buy, as not possessing;

31 And they that use this world, as not using it to the full: for the fashion of this world is passing away.

32 But I would have you to be free from cares. He that is unmarried careth for the things of the Lord, how he shall please the Lord:

Gr. made free.

Or, necessity.

Gr. of the Lord, as ver. 31.

AUTHORIZED VERSION.

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER VIII.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

AUTHORIZED VERSION REVISED.

33 But he that is married careth for the things of the world, how he shall please his wife.

34 There is difference *also** between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit: but she that is married careth for the things of the world, how she shall please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but with a view to what is seemly, and that ye may attend upon the Lord without distraction.

36 But if any man thinketh that he is behaving himself unseemly toward his virgin daughter, in case she should pass the flower of her age, and if it must needs be so, let him do what he will; he sinneth not: let them marry.

37 But he that standeth stedfast in his heart, having no necessity, and hath power in respect of his own will, and hath determined this in his heart that he will keep his own virgin daughter, doeth well.

38 So then both he that giveth his own virgin daughter* in marriage doeth well; and he that giveth her not in marriage doeth better.

39 A wife is bound* as long as her husband liveth; but if her husband die, she is at liberty to be married to whom she will; only in the Lord.

40 But she is more blessed if she so abide, after my judgment: and I think that I also have the Spirit of God.

CHAPTER VIII.

NOW concerning the things sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up, but love edifieth.

2 If* any man thinketh that he knoweth any thing, he knoweth it not yet as he ought to know: *Steph. adds δέ.

3 But if any man loveth God, the same is known by him.

* Steph. omits καί.

* Steph. omits τὴν παρθένον αὐτοῦ.

* Steph. adds νόμῳ.

AUTHORIZED VERSION.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but one* God, the Father, of whom *are* all things, and we *Or, for him.* in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; *Gr. edified.*

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

AUTHORIZED VERSION REVISED.

4 As concerning then the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For even if there are gods so called, whether in heaven or on earth, (as there are gods many, and lords many,)

6 Yet to us there is one God, the Father, from whom are all things, and we unto him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in all men this knowledge: but some from conscience of the idol, even until now, eat it as a thing sacrificed unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of your's become a stumbling-block to the weak.*

* Steph. τοῖς ἀσθενέουσιν.

10 For if any man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, seeing he is weak, be emboldened to eat things sacrificed unto idols;

11 And he that is weak perisheth* by thy knowledge, the brother for whom Christ died?

* Steph. ἀπολείεται.

12 But when thus ye sin against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat is a stumbling-block to my brother, I will eat no flesh for ever more, that I be not a stumbling-block to my brother.

CHAPTER IX.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I am not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

AUTHORIZED VERSION.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for neces-

AUTHORIZED VERSION REVISED.

3 This is my defence to them that do examine me.

4 Have we not liberty to eat and to drink?

5 Have we not liberty to take about with us a [believing] sister as a wife, as well as the other apostles, and as the brethren of the Lord, and Cephas?

6 Or have I only and Barnabas no liberty to forbear working?

7 Who ever serveth as a soldier at his own charges? who planteth a vineyard, and eateth not the fruit* thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Am I speaking these things as a man? or doth not the law also say these things?

9 For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth?

10 Or doth he say it altogether for our sakes? Yea for our sakes it was written: because he that ploweth ought to plow in hope; and he that thresheth [ought to thresh] in hope of partaking.*

11 If we sowed for you the things that are spiritual, is it a great thing if we shall reap your carnal things?

12 If others partake of this power over you, do not we still more? Nevertheless we used not this power; but we bear all things, that we may not cause any hindrance to the gospel of Christ.

13 Do ye not know that they which minister about the holy things eat of the temple? and they which wait at the altar share with the altar?

14 Thus also did the Lord appoint unto them which preach the gospel, to live of the gospel.

15 But I have used none of these things: yet I have not written these things, that it should be so done unto me: for it were good for me to die, rather than that any man should make my glorying void.

16 For if I should preach the gospel, I have nothing to glory of: for neces-

Or, woman.

* Steph. ἐκ τοῦ καρποῦ.

* Steph. τῆς ἐλπίδος αὐτοῦ μετέχειν, ἐπ' ἐλπίδι.

Or, feed.

AUTHORIZED VERSION.

sity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of *the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER X.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

AUTHORIZED VERSION REVISED.

sity is laid upon me; for* woe is unto me, if I preach not the gospel! * Steph. δέ.

17 For if I do this thing willingly, I have a reward: but if I do it unwillingly, I have a stewardship entrusted to me.

18 What then is my reward? That in preaching the gospel, I may make the gospel* without charge, that I use not to the full my power in the gospel. * Steph. adds τοῦ Χριστοῦ.

19 For being free from all men, yet made I myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain Jews; to them that are under the law as under the law, not being myself under the law,* that I might gain them that are under the law; * Steph. omits μὴ ὡν αὐτοὺς ὑπὸ νόμου.

21 To them that are without law as without law, (not being without law to God, but under law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am become all things to all men, that I may by all means save some.

23 And all* things I do for the gospel's sake, that I may become a partaker thereof with [them]. * Steph. τοῦτο δέ.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run ye, that ye may obtain.

25 And every man that contendeth in the games is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, as not uncertainly; so fight I, as not beating the air:

27 But I chastise my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER X.

FOR* I would not, brethren, that ye should be ignorant, that our fathers were all under the cloud, and all passed through the sea; * Steph. δέ.

AUTHORIZED VERSION.

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

Or, *went with them.*

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

Or, *our figures.*

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Or, *types.*

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

Or, *moderate.*

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

AUTHORIZED VERSION REVISED.

2 And were all baptized unto Moses in the cloud and in the sea;

3 And all ate the same spiritual meat;

4 And all drank the same spiritual drink: for they drank of the spiritual Rock accompanying them: and the Rock was Christ.

5 Howbeit with the more part of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things came to pass as our examples, to the intent that we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them* tempted, and were destroyed by the serpents.

* Steph. adds *kai*.

10 Neither murmur ye, as some of them* murmured, and were destroyed by the destroyer.

* Steph. adds *kai*.

11 Now all these things happened unto them as ensamples: and they were written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way to escape, that ye may be able to bear *it*.

14 Wherefore, my beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

AUTHORIZED VERSION.

17 For we *being* many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the

AUTHORIZED VERSION REVISED.

17 Because we being many are one bread, one body: for we all partake of that one bread.

18 Behold Israel after the flesh: are not they which eat the sacrifices in communion with the altar?

19 What do I say then? that that which is sacrificed to idols is any thing, or that an idol is any thing?

20 Nay; but that the things which they* sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have communion with devils. * Steph. *θεοι τα εθνη.*

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot partake of the Lord's table, and of the table of devils.

22 What? do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful,* but not all things are expedient: all things are lawful,* but not all things edify. * Steph. *αυτοι.*

24 Let no man seek his own, but* his neighbour's [good]. * Steph. *αυτου.*

25 Whatever is sold in the shambles, eat, asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness thereof.

27 If any of the unbelievers inviteth you, and ye are disposed to go; whatever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This hath been sacrificed unto idols, eat not, for his sake that shewed it, and for conscience sake.*

29 Conscience, I say, not thine own, but the other man's; for why is my liberty to be judged by another conscience [than mine own]?

30 If* I partake thankfully, why am I to be evil spoken of for that for which I give thanks? * Steph. *αυτου δε.*

31 Whether then ye eat, or drink, or do anything whatsoever, do all to the glory of God.

32 Give none occasion of stumbling,

Or, *thanksgiving.*

* Steph. *αυτου του γαρ κυριου η γη και το πληρωμα αυτης.*

AUTHORIZED VERSION.

Gr. Greeks. Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

BE ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

AUTHORIZED VERSION REVISED.

neither to Jews, nor to Gentiles, nor to the church of God:

33 Even as I also please all men in all things, not seeking mine own profit, but that of the many, that they may be saved.

CHAPTER XI.

BE ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the traditions, according as I delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman praying or prophesying with her head uncovered dishonoureth her head: for it is one and the same thing as if she were shaven.

6 For if a woman is not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not from the woman; but the woman from the man.

9 For neither was the man created for the woman's sake; but the woman for the man's.

10 For this cause ought the woman to have [the token of] power on her head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For even as the woman is from the man, so also is the man by the woman; but all things from God.

13 Judge in your own selves: is it seemly for a woman to pray unto God uncovered?

Or, traditions.

That is, a covering, in sign that she is under the power of her husband.

AUTHORIZED VERSION.

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

Or, veil.
15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

Or, schisms.
18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

Or, sects.
19 For there must be also heresies among you, that they which are approved may be made manifest among you.

Or, ye cannot eat.
20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

Or, them that are poor.
22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

Or, for a remembrance.
24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he* took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

Or, shew ye.
26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the

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14 Doth not even nature itself teach you, that, if a man have long hair, it is a disgrace unto him,

15 But if a woman have long hair, it is a glory to her? for her hair is given her for a covering.

16 But if any man seemeth to be contentious, we have no such custom, nor yet the churches of God.

17 Now this precept I give unto you not praising you; because ye come together not for the better, but for the worse.

18 For in the first place, when ye come together in the church, I hear that divisions exist among you; and I partly believe it.

19 For there must also be heresies among you, that they which are approved may be made manifest among you.

20 When then ye meet together, there is no eating of the Lord's Supper.

21 For in eating each one taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What am I to say to you? shall I praise you in this? I praise *you* not.

23 For I received from the Lord that which I also delivered unto you, That the Lord Jesus in the night in which he was betrayed took bread:

24 And having given thanks, he brake it, and said,* This is my body, which is [given]* for you: this do in remembrance of me.

* Steph. adds
λάβετε,
φάγετε.
* Steph.
inserts
κλόμενον.

25 After the same manner [he took] the cup also, after they had supped, saying, This cup is the new covenant in my blood: this do as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink the* cup, ye declare the Lord's death till he come.

* Steph. adds
τοῦτο.

27 Wherefore whosoever eateth the* bread, or drinketh the cup of the Lord,

* Steph. adds
τοῦτο.

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Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER XII.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit;

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unworthily, shall be guilty of the body and the* blood of the Lord.

28 But let a man examine himself, and so let him eat of the bread, and drink of the cup.

29 For he that eateth and drinketh,* * Steph. adds ἀναξίως.
eateth and drinketh judgment to himself, if he discern not the body.* * Steph. adds τοῦ κυρίου.

30 For this cause many are weak and sickly among you, and many fall asleep.

31 But* if we duly judged ourselves,* * Steph. γάρ.
we should not be judged.

32 But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 If* any man be hungry, let him eat at home; that ye come not together unto judgment. And the rest will I set in order when I come. * Steph. adds ὅτι.

CHAPTER XII.

NOW concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that when* ye were Gentiles, [ye were] carried away unto the dumb idols, even as ye might be led. * Steph. omits ὅτι.

3 Wherefore I give you to understand, that no man speaking in the Spirit of God saith Jesus is accursed: and no man is able to say Jesus is the Lord,* but in the Holy Ghost. * Steph. κύριον Ἰησοῦν.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are diversities of ministrations, and the same Lord.

6 And there are diversities of operations,* but the same God which worketh all in all men. * Steph. adds ἐστί.

7 But to each is given the manifestation of the Spirit for good.

8 For to one is given through the Spirit the word of wisdom; to another the word of knowledge according to the same Spirit;

9 To another faith in the same Spirit;

Or, judgment.

Or, judgment.

Or, anthems.

Or, ministries.

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to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

Or, *Greeks.* 13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no

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to another gifts of healings in the same Spirit;

10 To another operations of miraculous powers; to another prophecy; to another discernings of spirits; to another *divers* kinds of tongues; to another interpretation of tongues;

11 But all these worketh the one and selfsame Spirit, dividing severally to each man as he willeth.

12 For even as the body is one, and hath many members, and all the members of the* body, though they be many, are one body: so also *is* Christ.

* Steph. adds
τοὺ ἐκός.

13 For in one Spirit also we were all baptized into one body, whether Jews or Greeks, whether bondmen or free; and were all made to drink of* one Spirit.

* Steph.
adds εἰς.

14 For the body also is not one member, but many.

15 If the foot should say, Because I am not a hand, I am not of the body; it is not therefore not of the body.

16 And if the ear should say, Because I am not an eye, I am not of the body; it is not therefore not of the body.

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members each of them severally in the body, as he pleased.

19 And if they all were one member, where *were* the body?

20 But now *are there* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body which seem to be more feeble, are necessary:

23 And those which we think to be less honourable parts of the body, upon them we bestow more abundant honour; and our uncomely parts have more abundant comeliness;

24 But our comely parts have no

Or, *put on.*

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need : but God hath tempered the body together, having given more abundant honour to that *part* which lacked :

Or, divisions. 25 That there should be no schism in the body ; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Or, kinds. 29 *Are* all apostles ? *are* all prophets ? *are* all teachers ? *are* all workers of miracles ?

Or, powers.

30 Have all the gifts of healing ? do all speak with tongues ? do all interpret ?

31 But covet earnestly the best gifts : and yet shew I unto you a more excellent way.

CHAPTER XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up.

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ;

6 Rejoiceth not in iniquity, but rejoiceth in the truth ;

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need. Howbeit God hath tempered the body together, giving more abundant honour to the part which lacketh :

25 That there should be no schism in the body ; but that the members should have the same care one in behalf of another.

26 And if one member suffereth, all the members suffer with it ; or one member is honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and severally members thereof.

28 And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miraculous powers, then gifts of healings, helpings, governings, divers kinds of tongues.

29 Are all apostles ? are all prophets ? are all teachers ? are all [workers of] miracles ?

30 Have all gifts of healings ? do all speak with tongues ? do all interpret ?

31 But desire earnestly the greatest* ** Steph. κρείττονα.* gifts : and moreover I shew unto you a more excellent way.

CHAPTER XIII.

THOUGH I speak with the tongues of men and of angels, yet have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so as to remove mountains, yet have not charity, I am nothing.

3 And though I give away all my goods in food, and though I give up my body to be burned, yet have not charity, it profiteth me nothing.

4 Charity is long suffering, is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not its own, is not easily provoked, imputeth not evil ;

6 Rejoiceth not at unrighteousness, but rejoiceth with the truth ;

Or, is not rash.

Or, with the truth.

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7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth : but whether *there be* prophecies, they shall fail ; whether *there be* tongues, they shall cease ; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

Or, *reasoned*. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things.

Gr. *in a riddle*. 12 For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three ; but the greatest of these *is* charity.

CHAPTER XIV.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

Gr. *heareth*. 2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God : for no man understandeth *him* ; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself ; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied : for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you

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7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth : but whether there be prophesyings, they shall be done away ; whether there be tongues, they shall cease ; whether there be knowledge, it shall be done away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come,* that which is in part shall be done away. * Steph. adds ὅτε.

11 When I was a child, I spake as a child, I thought as a child, I reasoned as a child : but now that I am become a man, I have done away the things of the child.

12 For now we see in a glass, obscurely ; but then face to face : now I know in part ; but then shall I know fully even as also I am fully known.

13 But now there abideth faith, hope, charity, these three ; and the greatest of these is charity.

CHAPTER XIV.

FOLLOW after charity, yet desire earnestly spiritual gifts, but chiefly that ye may prophesy.

2 For he that speaketh in an [unknown] tongue speaketh not unto men, but unto God : for no man heareth [him], but in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men edification, and exhortation, and comfort.

4 He that speaketh in an [unknown] tongue edifieth himself ; but he that prophesieth edifieth the church.

5 Now I would that ye should all speak with tongues, but rather that ye should prophesy : for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edification.

6 But now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to

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either by revelation, or by knowledge, or by prophesying, or by doctrine?

Or, *tunes*.

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

Gr. *significant*.

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

Gr. *of spirits*.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach

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you either in revelation, or in knowledge, or in prophesying, or in teaching?

7 And things without life giving sound, whether pipe or harp, yet if they give no distinction in the sounds, how shall that be known which is piped or harped?

8 For if the trumpet also give an uncertain sound, who shall prepare himself for war?

9 So likewise ye, if ye utter not by the tongue words easy to be understood, how shall that be known which is spoken? for ye will be speaking into the air.

10 There are, it may be, so many kinds of voices in the world, and none* ^{Steph. adds αὐτῶν.} is without signification.

11 If then I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are earnestly desirous of spiritual gifts, seek them, that ye may abound in them, to the edification of the church.

13 Wherefore let him that speaketh in an [unknown] tongue pray that he may interpret.

14 For if I pray in an [unknown] tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with my spirit, but I will pray with my understanding also: I will sing with my spirit, but I will sing with my understanding also.

16 Else if thou shalt bless with the spirit, how shall he that filleth the place of the private person say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank God,* I speak in an [un- ^{Steph. adds μου.} known] tongue* more than ye all:

19 Yet in the church I had rather ^{Steph. γλώσσais.} speak five words with my understanding, that I may instruct others also,

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others also, than ten thousand words in an *unknown* tongue.

Gr. *perfect*,
or, *of a ripe*
age.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

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than ten thousand words in an [unknown] tongue.

20 Brethren, be not children in your understanding: howbeit in malice be as babes, but in your understanding be full grown men.

21 In the law it is written, With men of other tongues and with strange lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 So then the tongues are for a sign, not to them that believe, but to unbelievers: but prophesying is not for unbelievers, but for them that believe.

23 If therefore the whole church be met together, and all speak with tongues, and there come in private persons, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in an unbeliever or a private person, he is convicted by all: he is judged by all:

25 The secrets* of his heart are made manifest; and so falling down on his face he will worship God, declaring that God is in you of a truth.

* Steph. prefixes *καὶ οὕτω*.

26 How is it then, brethren? whenever ye come together, each one of you hath a psalm, hath a doctrine, hath a revelation,* hath a tongue, hath an interpretation. Let all things be done unto edification.

* Steph. *ἔχει, ἀποκάλυψιν ἔχει*.

27 If any man speaketh in an [unknown] tongue, [let it be] by two, or at the most by three, and that in turn; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Of prophets let two or three speak, and let the others judge.

30 But if a revelation be made to another sitting by, let the first hold his peace.

31 For ye can all prophesy one by one, that all may learn, and all may be comforted.

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32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAPTER XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of

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32 Moreover the spirits of prophets are subject to the prophets.

33 For God is not [a God] of confusion, but of peace, as in all the churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak, but to be in subjection, as the law also saith.

35 And if they wish to learn any thing, let them ask their own husbands at home: for it is a shame for a woman* to speak in the church.

36 What? did the word of God come forth from you? or came it unto you alone?

37 If any man thinketh himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the Lord's commandment.*

38 But if any man is ignorant, let him be ignorant.

39 Wherefore, brethren, earnestly desire to prophesy, and forbid not to speak with tongues.

40 But* let all things be done decently and in order.

CHAPTER XV.

NOW I make known unto you, brethren, the gospel which I preached unto you, in what words I preached it unto you, which also ye received, wherein also ye stand;

2 By which also ye are being saved, if ye hold it fast, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he hath risen the third day according to the scriptures:

5 And that he appeared to Cephas, then to the twelve:

6 After that, he appeared to above five hundred brethren at once; of whom

Gr. *tumult,*
or, *unquiet-*
ness.

* Steph.
γυναῖξιν.

* Steph.
εἰσὶν ἐντολαί.

* Steph.
omits *δέ.*

Or, *hold fast.*
Gr. *by what*
speech.

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whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

Or, *an abortive.*

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order:

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the greater part remain unto this present, but some are fallen asleep.

7 After that, he appeared to James; then to all the apostles.

8 And last of all he appeared to me also, as to the one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was [showed]* toward me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God* with me.

* Steph. adds η .

11 Whether then it were I or they, so we preach, and so ye believed.

12 Now if Christ is preached that he is risen from the dead, how say some among you that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, then neither is Christ risen:

14 And if Christ is not risen, then *is also** our preaching vain, vain also is your faith.

* Steph. omits $\kappa\alpha\iota$.

15 Yea, and we are found false witnesses of God; because we testified concerning God that he raised up Christ: whom he raised not, if so be that the dead rise not.

16 For if the dead rise not, then neither is Christ risen:

17 And if Christ is not risen, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ have perished.

19 If in this life only we have hope in Christ, we are of all men most to be pitied.

20 But now is Christ risen from the dead,* the firstfruits of them that sleep.

* Steph. adds $\epsilon\gamma\gamma\epsilon\rho\omicron$.

21 For since by man [*came*] death, by man [*came*] also the resurrection of the dead.

22 For even as in Adam all die, so also in Christ shall all be made alive.

23 But each in his own order: Christ

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Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it

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the firstfruits; afterward they that are Christ's, at his coming.

24 Then [cometh] the end, when he delivereth* up the kingdom to God and the Father; when he shall have done away all rule and all authority and power. * Steph. παραβίβ.

25 For he must reign, till he hath put all his enemies under his feet.

26 The last enemy that is to be done away is death.

27 For, He hath put all things in subjection under his feet. But when he saith that all things are put in subjection, it is manifest that he is excepted, which did make all things subject unto him.

28 And when all things shall be subject unto him, then shall the Son also himself be subject unto him that made all things subject unto him, that God may be all in all.

29 Else what shall they do which are baptized for the dead? * If the dead rise not at all,* why are they then baptized for them? * Steph. places a comma after νεκρῶν. * Steph. places a mark of interrogation after ἐγείρονται.

30 Why do we also stand in jeopardy every hour?

31 Day by day I die; yea, by the glorying which I have of you in Christ Jesus our Lord!

32 If after the manner of men I fought with wild beasts at Ephesus, what doth it profit me? * If the dead rise not,* Let us eat and drink; for to-morrow we die. * Steph. places a comma after ὄφελος. * Steph. places a mark of interrogation after ἐγείρονται.

33 Be not deceived: Evil communications corrupt good manners.

34 Awake to soberness righteously, and sin not; for some are in ignorance of God: I speak this to your shame.

35 But some man will say, How are the dead to rise? and with what kind of body are they to come?

36 Thou fool, that which thou thyself sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not the body that shall be, but a bare grain of wheat, it may be, or of some other [grain]:

38 But God giveth it a body accord-

Some read, *our*.

Or, to speak *after the manner of men*.

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hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh : but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial : but the glory of the celestial *is* one, and the *glory of* the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars : for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption ; it is raised in incorruption :

43 It is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power :

44 It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul ; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural ; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy : the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy : and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

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ing as he hath pleased, and to every seed a body of its own.

39 All flesh is not the same flesh : but there is one flesh of men, another flesh of beasts, another flesh of birds, * Steph. *ἡχθῶν.* and another of fishes.* * Steph. *πτηνῶν.*

40 There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars : for star differeth from star in glory.

42 So also is the resurrection of the dead. It is sown in corruption ; it riseth in incorruption :

43 It is sown in dishonour ; it riseth in glory : it is sown in weakness ; it riseth in power :

44 It is sown a natural body ; it riseth a spiritual body. If* there is a natural body, there is also* a spiritual [body.] * Steph. *οὐκ ἐστι.* * Steph. adds *σῶμα.*

45 So also it is written, The first man Adam was made a living soul ; the last Adam, a life-giving spirit.

46 Howbeit the spiritual is not first, but the natural ; and afterward the spiritual.

47 The first man is of the earth, earthy : the second man is* from heaven. * Steph. adds *ὁ κύριος.*

48 As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly.

49 And even as we have borne the image of the earthy, we must also bear* the image of the heavenly. * Steph. *φορέσωμεν.*

50 But this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

51 Behold, I tell you a mystery ; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

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53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER XVI.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

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53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O death,* where *is* thy victory?

56 Now the sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, knowing that your labour is not vain in the Lord.

CHAPTER XVI.

NOW concerning the collection for the saints, as I gave order to the churches of Galatia, even so do ye also.

2 Upon the first day of the week let each one of you lay by him in store whatsoever he be prospered in, that there be no collections when I come.

3 And when I am come, whomsoever ye shall approve, them will I send with letters to carry your liberality unto Jerusalem.

4 And if it be worth while that I go also, they shall go with me.

5 But I will come unto you, when I pass through Macedonia; for I do pass through Macedonia:

6 And it may be that I shall abide, or even winter with you, that ye may set me forward on my journey whithersoever I go.

7 For I do not wish to see you now in passing; for* I hope to tarry some time with you, if the Lord permit. * Steph. δε.

8 But I shall tarry at Ephesus until Pentecost.

9 For a great and effectual door is open unto me, and there are many adversaries.

* Steph. ζδγ

* Steph. δε.

Or, hell.

Gr. gift.

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10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

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10 But if Timothy come, see that he be with you without fear: for he worketh the work of the Lord, even as I.

11 Let no man therefore despise him: but set him forward in peace, that he may come unto me: for I look for him with the brethren.

12 But as touching our brother Apollos, I much besought him to come unto you with the brethren; and it was not at all his will to come now; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all you do be done in charity.

15 Now I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints,)

16 That ye also submit yourselves unto such, and to every one that helpeth in the work, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and your's: acknowledge therefore them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, together with the church that is in their house.

20 All the brethren salute you. Salute ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man loveth not the Lord,* * Steph, adds 'Ιησοῦν. let him be Anathema. The Lord cometh.

23 The grace of the Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE C O R I N T H I A N S.

AUTHORIZED VERSION.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

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CHAPTER I.

PAUL, an apostle of Jesus Christ through the will of God, and Timothy our brother, unto the church of God which is in Corinth, together with all the saints which are in all Achaia:

2 Grace be unto you and peace from God our Father, and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any tribulation, by the comfort wherewith we ourselves are comforted of God.

5 Because as the sufferings of Christ abound unto us, even so through Christ aboundeth also our comfort.

6 But whether we be in tribulation, it is for your comfort and salvation, which worketh in the endurance of the same sufferings which we also suffer (and our hope is steadfast for you);* or whether we be comforted, it is for your comfort and salvation.

7 Knowing, that as ye are partakers of the sufferings, so are ye of the comfort also.

8 For we would not, brethren, have you ignorant of our tribulation which happened to us in Asia, that we were oppressed exceedingly, above [our] strength, insomuch that we despaired even of life:

9 Yea we have had within our own selves the sentence of death, that we should not trust in ourselves, but in God which raiseth the dead:

Or, *is*
wrought.

Steph.
places a
colon after
πάσχομεν,
and καὶ ἡ
ἐλπίς . . . ὑμῶν
after
σωτηρίας.

Or, *answer.*

AUTHORIZED VERSION.

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

AUTHORIZED VERSION REVISED.

10 Who delivered us from so great a death, and will* deliver us: in whom we trust that he will also yet deliver us; * Steph. ῥύεται.

11 Ye also helping together on our behalf by your supplication, that for the mercy bestowed upon us by means of many persons thanks may be given by many on our behalf.

12 For our glorying is this, the testimony of our conscience, that in holiness* and sincerity of God, not in fleshly wisdom, but in the grace of God, we had our conversation in the world, and more abundantly towards you. * Steph. ἀπλότητι.

13 For we write none other things unto you, than what ye read or even acknowledge, and I trust will acknowledge even to the end;

14 Even as also ye did acknowledge us in part, that we are your boast, even as ye also are ours, in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And by you to pass into Macedonia, and from Macedonia to come again unto you, and by you to be brought on my way toward Judæa.

17 When therefore I was thus minded,* did I act with lightness of mind? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea, and the nay, nay? * Steph. βουλευόμενος. Gr. use lightness.

18 But God is faithful, our word unto you is* not yea and nay. * Steph. ἐγένετο.

19 For the Son of God, Jesus Christ, who was preached among you by us, by me and Silvanus and Timothy, was not yea and nay, but is made yea in him.

20 For how many soever be the promises of God, in him is the yea; wherefore through him* is the Amen, for glory unto God by us. * Steph. καὶ ἐν αὐτῷ.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Or, *grace*.

Or, *preaching*.

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23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER II.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the* joy of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was* inflicted of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to

AUTHORIZED VERSION REVISED.

23 But I call God for a witness upon my soul, that to spare you I forebore coming unto Corinth. Gr. no longer came.

24 Not that we exercise dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER II.

BUT I determined this with myself, that I would not come again to you in sorrow.

2 For if I make you sorry, who then is he that maketh me glad, but the same which is made sorry by me?

3 And this same thing wrote I unto you, in order that when I came, I might not have sorrow from them of whom I ought to have joy; having confidence in you all, that my joy is the joy of you all.

4 For out of much tribulation and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

5 But if any hath caused sorrow, he hath not caused sorrow to me, but in part (that I press not too heavily) to you all.

6 Sufficient to such a man is this punishment, which was inflicted by the more part [of you].

7 So that contrariwise ye ought rather to forgive and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow.

8 Wherefore I beseech you to confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for indeed what I have forgiven, if I have forgiven anything,* * Steph. εἰ τι κεχάρισται ὃ κεχάρισται. for your sakes forgave I it in the person of Christ;

11 That no advantage be gained over us by Satan: for we are not ignorant of his devices.

12 Furthermore, when I came to

AUTHORIZED VERSION.

Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Or, *deal deceitfully with.*
Or, *of.*

CHAPTER III.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel

Or, *quick-cloth.*

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Troas for the Gospel of Christ, and a door was opened unto me in the Lord,

13 I had no rest for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.

14 But thanks be unto God, which at all times leadeth us in triumph in Christ, and maketh manifest by us in every place the savour of the knowledge of him.

15 Because we are unto God a sweet savour of Christ, among them that are being saved, and among them that are perishing:

16 To the one a savour of death unto death; to the other a savour of life unto life. And who is sufficient for these things?

17 For we are not as the many, adulterating the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER III.

ARE we beginning again to recommend ourselves? or* need we, as * Steph. *ei.* some others, epistles of recommendation to you, or* from you? * Steph. adds *συστατικῶν.*

2 Ye are our epistle written in our hearts, known and read of all men:

3 Being manifestly shown to be an epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but on fleshy tables of the heart.*

4 Such confidence have we through Christ toward God. * Steph. *καρδίας*; see Preface.

5 Not that we are sufficient to think any thing of ourselves as from ourselves; but our sufficiency is from God;

6 Who also made us sufficient as ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, [written] in letters, engraven on stones, was in glory, so that the children of

AUTHORIZED VERSION.

could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such *Or, boldness.* hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

CHAPTER IV.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in

AUTHORIZED VERSION REVISED.

Israel could not look stedfastly on the face of Moses for the glory of his countenance, a glory which was to be done away:

8 How shall not the ministration of the spirit still more be in glory?

9 For if to* the ministration of condemnation there *be* glory, much more doth the ministration of righteousness abound in glory. * Steph. ἡ διακονία.

10 For indeed that which hath been made glorious hath not* been made glorious in this respect, by reason of the superior glory. * Steph. οὐδὲ δεδόξαται.

11 For if that which is done away was with glory, much more that which abideth *is* in glory.

12 Seeing then that we have such an hope, we use great openness of speech:

13 And not as Moses put a vail over his face, that the children of Israel might not look stedfastly upon the end of that which was to be done away.

14 But their understandings were hardened: for until this very day, at the reading of the old covenant, the same vail remaineth, not being removed,* because* it is done away in Christ. * Or, if not being unveiled. * Steph. ὁ τοῦ.

15 But even unto this day, when Moses is read, a vail lieth upon their heart.

16 But whensoever it turneth to the Lord, the vail is taken away.

17 Now the Lord is the Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with unveiled face beholding in a mirror the glory of the Lord, are being transfigured into the same image from glory to glory, *even* as by the Lord the Spirit.

CHAPTER IV.

FOR this cause seeing we have this ministry, even as we have received mercy, we faint not;

2 But have renounced the hidden things of shame, not walking in crafti-

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craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things *are* for your sakes, that the abundant grace might through

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ness, nor handling the word of God deceitfully; but by the manifestation of the truth recommending ourselves to every man's conscience in the sight of God.

3 And even if our gospel is veiled, it is veiled to them that are perishing:

4 In whom the god of this world hath blinded the understandings of the unbelieving, that there should not shine forth [upon them]* the illumination of the gospel of the glory of Christ, who is the image of God.

5 For we preach not ourselves, but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake.

6 Because it is God, who commanded light to shine out of darkness, that shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ.*

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be God's, and not of us;

8 Being troubled on every side, yet not distressed; perplexed, yet not in despair;

9 Persecuted, yet not forsaken; struck down, yet not destroyed;

10 Always bearing about in the body the dying of Jesus,* that the life also of Jesus may be made manifest in our body.

11 For we which live are always being delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also with* Jesus, and shall present us with you.

15 For all things are for your sakes, that grace, being multiplied by means

* Steph. inserts αὐτοῖς.

* Steph. prefixes Ἰησοῦ.

Gr. is he who hath.

Or, not altogether without help, or, means.

* Steph. prefixes κρυπτόν.

* Steph. διά.

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the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER V.

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

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of the greater number, may make the thanksgiving abound unto the glory of God.

16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is being renewed day by day.

17 For our present light affliction, worketh for us more and more exceedingly an eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are for a time; but the things which are not seen are eternal.

CHAPTER V.

FOR we know that if the earthly tabernacle wherein we dwell be dissolved, we have a building from God, an house not made with hands, eternal, in the heavens. Gr. our earthly house of tabernacle.

2 For in this we groan, earnestly longing to clothe ourselves with our house which is from heaven:

3 If so be that* when we have clothed ourselves we shall not be found naked.* * Steph. εἰ γὰρ καὶ.

4 For we that are in this tabernacle do groan, being burdened: in that* we desire not to be unclothed, but clothed upon, that what is mortal may be swallowed up of life. * Or, we shall be found clothed, not naked. * Steph. ἐνεσθῇ.

5 Now he that wrought us unto this very thing is God, who* gave unto us the earnest of the Spirit. * Steph. adds καὶ.

6 Being then always confident, and knowing that, whilst we are in our home in the body, we are away from our home in the Lord,

7 (For we walk by faith, not by appearance,)

8 We are confident, and well content rather to go from our home in the body, and to come to our home with the Lord.

9 Wherefore it is our aim that, whether present or absent, we may be well pleasing unto him.

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10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

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10 For we must all be made manifest before the judgment seat of Christ; that each one may receive the things [done] in the body, according to the things that he hath done, whether it be good or bad.

11 Knowing then the fear of the Lord, we persuade men, but unto God we are made manifest; and I trust that we are made manifest in your consciences also.

12 For we are not recommending ourselves again unto you, but are giving you occasion of glorying on our behalf, that ye may have it against them which glory in face, and not in heart.

13 For whether we have been beside ourselves, it was for God: or whether we be of sound mind, it is for you.

14 For the love of Christ constraineth us, having judged this, that* one died ^{* Steph. adds} for all, therefore all died: ^{et.}

15 And he died for all, that they which live should live no longer unto themselves, but unto him which died and rose again for them.

16 So that we henceforth know no man after the flesh: if even we have known Christ after the flesh, yet now know we him no more.

17 So that if any man is in Christ, [he is] a new creature: the old things are passed away; behold, all things are become new.

18 And all things are of God, who reconciled us to himself through Christ,* ^{* Steph. prefixes ἵνα.} and gave unto us the ministration of the reconciliation;

19 To wit, that God was reconciling the world unto himself in Christ, not reckoning unto them their trespasses; and put into our hands the word of the reconciliation.

20 Therefore we are ambassadors on Christ's behalf, as though God were entreating by us: on Christ's behalf we pray, Be reconciled to God.

21 Him* who knew not sin he made ^{* Steph. adds γὰρ.} [to be] sin for us; that we might become the righteousness of God in him.

Gr. in the
face.

Or, let him
be.

Gr. put in
us.

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CHAPTER VI.

WE then, *as workers together with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee : behold, now *is* the accepted time ; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed :

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

Gr. commending.

Or, in tossings to and fro.

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report : as deceivers, and *yet* true ;

9 As unknown, and *yet* well known ; as dying, and, behold, we live ; as chastened, and not killed ;

10 As sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ?

15 And what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ?

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CHAPTER VI.

AND as workers together with him, we also entreat you that ye receive not the grace of God in vain.

2 (For he saith, I heard thee in an accepted time, and in a day of salvation did I succour thee : behold, now is the well-accepted time ; behold, now is the day of salvation.)

3 Giving no cause of offence in any thing, that the ministry be not blamed :

4 But as God's ministers recommending ourselves in everything, in much patience, in tribulations, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ;

6 In pureness, in knowledge, in longsuffering, in kindness, in the Holy Ghost, in love unfeigned,

7 In the word of truth, in the power of God, by the armour of righteousness on the right hand and on the left,

8 Through glory and dishonour, through evil report and good report : as deceivers, and yet true ;

9 As unknown, and yet well known ; as dying, and, behold, we live ; as chastened, and not killed ;

10 As sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and possessing all things.

11 O Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own hearts.

13 Now as a recompence in the same kind, (I speak as unto my children,) be ye enlarged also yourselves.

14 Be not yoked unequally with unbelievers : for what fellowship is there between righteousness and unrighteousness ? or* what communion hath light with darkness ?

* Steph. &c.

15 And what concord hath Christ with Belial ? or what part hath a believer with an unbeliever ?

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16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

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16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; even as God said, I will dwell in them, and will walk among them; and I will be their God, and they shall be to me a people.

17 Wherefore come ye out from among them, and be separated, saith the Lord, and touch not anything unclean; and I will receive you,

18 And I will be unto you a Father, and ye shall be unto me sons and daughters, saith the Lord Almighty.

CHAPTER VII.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from every pollution of flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not to condemn you: for I have said before, that ye are in our hearts to die with you and to live with you.

4 Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our tribulation.

5 For indeed, when we came into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless he that comforteth those that are cast down, even God, comforted us by the coming of Titus;

7 And not by his coming only, but also by the comfort wherewith he was comforted in you, telling us your longing desire, your lamentation, your zeal for me; so that I rejoiced the more.

8 Because though I made you sorry with my letter, I do not regret it, though I did regret it: for I perceive that that letter did make you sorry, though it was but for a season.

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9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

Or, according to God.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

Gr. bowels.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce therefore that I have confidence in you in all *things*.

CHAPTER VIII.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and

AUTHORIZED VERSION REVISED.

9 Now I rejoyce, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly manner, to the end that ye might in nothing receive damage from us.

10 For godly sorrow worketh* repentance unto salvation never to be regretted: but the sorrow of the world worketh out death.

* Steph. κα-
τεργάζεται.

11 For behold this selfsame thing, that ye were made sorry after a godly manner, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing desire, yea, what zeal, yea, what exacting of punishment! In everything ye approved yourselves to be pure in this matter.

12 Wherefore, though I wrote unto you, [I wrote] not for his cause that did the wrong, nor for his cause that suffered wrong, but that your earnest care for us* might be made manifest unto you in the sight of God.

* Steph.
ἡμῶν τὴν
ὑπὲρ ὑμῶν.

13 For this cause we have been comforted: but* in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath found refreshment from you all.

* Steph. ἐπὶ
τῇ παρακλή-
σει ὑμῶν
περισσότε-
ρως δέ.

14 For if I have boasted at all to him of you, I was not put to shame; but as we spake all things to you in truth, even so our boasting before Titus was found to be truth.

15 And his affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce that in every thing I am of good courage concerning you.

CHAPTER VIII.

MOREOVER, brethren, we make known unto you the grace of God which hath been bestowed on the churches of Macedonia;

2 How that in much trial of affliction the abundance of their joy and their

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their deep poverty abounded unto the riches of their liberality.

3 For to *their* power I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing, in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, He that *had*

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deep poverty abounded unto the riches of their liberality.

3 For according to their power, I bear witness, yea, and beyond their power [they gave] of their own accord.

4 Praying of us with much intreaty* the grace and the participation in the ministering unto the saints:

* Steph. adds
δέξασθαι
ἡμᾶς at the
end of the
verse.

5 And not as we expected, but their own selves gave they first to the Lord and to us by the will of God.

6 Insomuch that we exhorted Titus, that as he had before begun, so he would also complete among you this grace also.

7 But, as ye abound in every thing, in faith, and word, and knowledge, and all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by way of command, but by means of the forwardness of others proving the sincerity of your love also.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye by his poverty might become rich.

10 And herein I give my judgment: for this is expedient for you, seeing that ye began already, a year ago, not only to do, but also to be forward.

11 And now complete the doing also; that as there was the readiness of will, so also there may be the completion out of that which ye have.

12 For if there is first the willing mind, it is favourably accepted according to that which it hath,* not according to that which it hath not.

* Steph. inserts
ἡμῶν.

13 For [I speak] not that other men may be relieved, and ye burdened:

14 But that, by the rule of equality, at this present time your abundance may be a supply for their want, in order that their abundance also may be a supply for your want: that there may be equality:

15 As it is written, He that gathered

Gr. simpli-
city.

Or, gift.

Gr. willing.

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gathered much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration* of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any* do enquire of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest

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much had nothing over; and he that gathered little had no lack.

16 But thanks be to God, which putteth the same earnest care for you into the heart of Titus:

17 In that he accepted our exhortation; but being himself full of zeal, of his own accord he set forth unto you.

18 And together with him we sent the brother, whose praise in the gospel is throughout all the churches;

19 And not only so, but who was also chosen of the churches to be our fellow-traveller with this gift, which is administered by us to the glory of the Lord,* and the furtherance of our* zeal:

20 Being careful of this, that no man should blame us in the matter of this abundance which is administered by us:

21 For we provide things honorable* not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have many times in many things proved to be diligent, but now much more diligent, through the great confidence which he hath toward you.

23 Whether [any do enquire] of Titus, he is my partner and fellow-worker toward you: or our brethren [be enquired of], they are apostles of the churches, and the glory of Christ.

24 Continue then to show unto them,* in the face of the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

FOR as touching the ministration for the saints, it is superfluous for me to write to you:

2 For I know your forwardness of mind, for which I boast of you to them of Macedonia, that Achaia hath been prepared a year ago; and your zeal stirred up very many of them.

3 Yet I sent the brethren, that our

Or, gift.

Or, he hath.

* Steph. prefixes αὐτοῦ.
* Steph. ὑμῶν.

* Steph. προνοούμενοι.

* Steph. ἐν-δείξασθε, καί.

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our boasting of you should be in vain in this behalf; that, as I said, ye may be ready :

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

Gr. blessing.

Or, which hath been so much spoken of before.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And by their prayer for you,

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boast of you might not be made void in this respect; that, as I said, ye may be ready :

4 Lest haply, if any Macedonians come with me, and find you unprepared, we (not to say, ye) should be put to shame in this same confidence.*

* Steph. adds τῆς καυχῆσεως.

5 I thought it necessary, therefore, to exhort the brethren, that they should go before unto you, and make up beforehand your promised bounty, that it may be ready, as matter of bounty, and not as matter of covetousness.

6 But [remember] this, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully* shall reap also bountifully.

* Gr. with blessings.

7 Each man according as he purposeth in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make every grace abound unto you; that ye, always having all sufficiency in every thing, may abound to every good work:

9 As it is written, He dispersed abroad; he gave to the poor: his righteousness remaineth for ever.

10 Now he that supplieth seed to the sower and bread for your food, shall supply* and multiply* your seed sown, and increase the fruits of your righteousness;

* Steph. χορηγῆσαι.
* Steph. πληθύναι.

11 Being enriched in every thing unto all liberality, which worketh through us thanksgiving to God.

12 Because the ministration of this service is not only supplying the wants of the saints, but is abounding also through many thanksgivings unto God;

13 While by the experience of this ministration they glorify God for the subjection of your confession unto the gospel of Christ, and for the liberality of your contribution unto them, and unto all;

14 Themselves also with prayer for

Or, liberality.
Gr. simplicity.

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which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

CHAPTER X.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you :

Or, in outward appearance.

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

Or, reckon.

3 For though we walk in the flesh, we do not war after the flesh :

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds ;)

Or, to God.

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ;

Or, reasonings.

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed :

9 That I may not seem as if I would terrify you by letters.

Gr. saith he.

10 For *his* letters, say they, *are* weighty and powerful ; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when

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you longing after you, by reason of the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

CHAPTER X.

NOW I Paul myself intreat you by the meekness and gentleness of Christ, who in presence *am* lowly among you, but being absent *am* bold toward you :

2 But I beseech you, that I may not when I am present be bold with that confidence, wherewith I think to be bold against some, which think of us as if we were walking according to the flesh.

3 For though we walk in the flesh, we do not war according to the flesh :

4 (For the weapons of our warfare are not fleshly, but mighty before God to the casting down of strong holds ;)

5 Casting down reasonings, and every high thing that is lifted up against the knowledge of God, and bringing every thought into captivity to the obedience of Christ ;

6 And being in readiness to exact punishment for all disobedience, when your obedience shall be fulfilled.

7 Do ye look on things after the outward appearance? If any man trusteth to himself that he is Christ's, let him of himself again consider this, that even as he is Christ's, so also are we.*

* Steph. adds Χριστού.

8 For even if I should boast somewhat more abundantly of our authority, which the Lord gave us for building you up and not for casting you down, I shall not be ashamed :

9 That I may not seem as if I would terrify you by my letters.

10 For his letters, saith one, are weighty and strong ; but his bodily presence is weak, and his speech contemptible.

11 Let such an one consider this, that, such as we are in word by letters

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we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

Or, *understand it not.*

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

Or, *line.*

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

Or, *rule.*

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER XI.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit,

Or, *ye do bear with me.*

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when we are absent, such are we also in deed when we are present.

12 For we make not bold to class, or compare ourselves with some of them that commend themselves: but they measuring themselves among themselves, and comparing themselves with themselves, are not wise.

13 But we will not boast without measure, but according to the measure of the rule which God apportioned to us as a measure to reach even unto you.

14 For we are not stretching ourselves beyond [our measure], as though we reached not unto you: for even as far as unto you did we come in the gospel of Christ:

15 Not boasting without measure in other men's labours; but having hope, that as your faith increaseth, we shall be enlarged among you according to our rule unto great abundance,

16 So as to preach the gospel in the regions beyond you, [and] not to boast in another man's line of things made ready to our hand.

17 But he that boasteth, let him boast in the Lord.

18 For not he that commendeth himself is approved, but he whom the Lord commendeth.

CHAPTER XI.

I WOULD that ye could bear with me a little in folly*: but indeed ye do bear with me. * Steph. *τῇ ἀφροσύνῃ.*

2 For I am jealous over you with a jealousy of God: for I betrothed you to one husband, to present you as a pure virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve by his subtilty, so your minds should be corrupted from the simplicity and the purity* that is toward Christ. * Steph. *omits καὶ ἀγνότητος.*

4 For if he that cometh preacheth another Jesus, whom we have preached not, or if ye receive another spirit,

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which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

Or, *with me*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of *them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

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which ye have not received, or another gospel, which ye have not accepted, ye might well bear with it.

5 For I reckon that I am not a whit behind those overmuch apostles.

6 But though I be a common man in my speech, yet am I not in my knowledge; but in everything have we been made manifest unto you among all men.

7 Did I commit an offence in abasing myself that ye might be exalted, in that I preached unto you the gospel of God without charge?

8 I robbed other churches, taking wages [of them], that I might minister unto you.

9 And when I was present with you, and was in want, I was a burden to no man: for the brethren coming from Macedonia, supplied my wants; and in everything I kept myself from being burdensome unto you, and so will I keep myself.

10 As the truth of Christ is in me, this boasting shall not be shut* against me in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off the occasion of those who desire an occasion; that wherein they boast, they may be found even as we.

13 For such men are false apostles, deceitful workmen, transforming themselves into the apostles of Christ.

14 And no marvel; for even Satan transformeth himself into an angel of light.

15 It is no great thing then, if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; but if ye will think so, yet even as a fool receive me, that I too* may boast myself a little.

17 That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of boasting.

* Steph.
σφραγίζεται.

* Steph.
omits καὶ ἑαυτοῦ.

Gr. *this*
boasting shall
not be stop-
ped in me.

Or, *suffer*.

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18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am I*. Are they Israelites? so *am I*. Are they the seed of Abraham? so *am I*.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by mine own countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren.

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the

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18 Seeing that many boast after the flesh, I will boast also.

19 For ye bear with fools gladly, being [*yourselves*] wise.

20 For ye bear with them, if a man bringeth you into bondage, if a man devoureth you, if a man seizeth you, if a man exalteth himself, if a man smiteth you on the face.

21 By way of disparagement I say it, as if we had been weak. Howbeit whereinsoever any is bold, (I speak in foolishness,) I am bold also.

22 Are they Hebrews? so *am I*. Are they Israelites? so *am I*. Are they Abraham's seed? so *am I*.

23 Are they ministers of Christ? (I speak as beside myself) I am more; in labours more abundantly, in prisons above measure, in stripes more abundantly,* in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I spent in the deep;

26 By journeyings often, by perils of rivers, by perils of robbers, by perils from my countrymen, by perils from the Gentiles, by perils in the city, by perils in the wilderness, by perils in the sea, by perils among false brethren;

27 By* weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Omitting what is besides, [there is] the pressure that is upon me daily, my anxiety for all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs boast, I will boast of the things which concern mine infirmities.

31 The God and Father of the Lord* Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept watch over the

* Steph. ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσώτερος.

* Steph. inserts ἐν.

* Steph. adds ἡμῶν.

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Damascenes with a garrison, desirous to apprehend me :

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell ; or whether out of the body, I cannot tell : God knoweth ;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell : God knoweth ;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory : yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool ; for I will say the truth : but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's

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city of the Damascenes* to apprehend me : * Steph. adds θέλων.

33 And through a window was I let down in a basket by the wall, and escaped his hands.

CHAPTER XII.

IMUST needs* boast, [but] it is not expedient : for I will come to visions and revelations of the Lord. * Steph. καὶ χᾶσθαι ὀψ.

2 I know a man in Christ, above fourteen years ago (whether in the body, I know not ; or whether out of the body, I know not : God knoweth ;) such an one caught up even unto the third heaven.

3 And I know such a man, (whether in the body, or apart from* the body, I know not : God knoweth ;) * Steph. ἐκτός.

4 That he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter.

5 Of such an one will I boast : but of myself I will not boast, save in my weaknesses.

6 For if I should desire to boast, I shall not be a fool ; for I shall say the truth : but I forbear, lest any man should esteem of me above that which he seeth me to be, or heareth perchance from me.

7 And that I might not be exalted overmuch through the exceeding greatness of the revelations, there was given to me a thorn in my flesh, an angel of Satan to buffet me, that I might not be exalted overmuch.

8 Concerning this thing I thrice besought the Lord, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee : for [my] power* is made perfect in weakness. Most gladly therefore will I rather boast in my infirmities, that the power of Christ may rest upon me. * Steph. adds μὲν.

10 Wherefore I am well content in infirmities, in insults, in necessities, in persecutions, in distresses, for Christ's

Gr. For I will come.

Or, possible.

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sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have

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sake: for when I am weak, then am I strong.

11 I am become a fool*; ye compelled me: for I ought to have been commended by you: for in nothing came I behind those overmuch apostles, even though I am nothing. * Steph. adds *καυχώμενος*.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is there wherein ye were inferior to the other churches, except that I myself was not a burden to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be a burden to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 Yet I very gladly will spend and be spent for your souls; though* while I love you more abundantly, I am less loved. * Steph. adds *καί*.

16 But be it so, I myself did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I take advantage of you by any of them whom I have sent unto you?

18 I entreated Titus [to come unto you], and with him I sent our brother. Did Titus take any advantage of you? walked we not in the same spirit? [walked we] not in the same steps?

19 Ye have been long* thinking that we are excusing ourselves unto you. We speak before God in Christ: but all we do, dearly beloved, is for your edifying. * Steph. *πάλιν*.

20 For I fear, that, when I come, I may find you not such as I would, and that I may be found by you such as ye would not; lest there be strifes, envyings,* wraths, contentions, slanderings, whisperings, swellings, tumults: * Steph. *ζηλοί*.

21 Lest, when I come again, my God will* humble me among you, and I shall bewail many of those which have * Steph. *ταπεινώσῃ*.

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sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER XIII.

THIS is the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one

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sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they committed.

CHAPTER XIII.

THIS third time I am coming to you. In the mouth of two witnesses or three shall every word be established.

2 I have said already, and now say beforehand, as when [I was] present the second time, so also now* in my absence to them which have sinned heretofore, and to all the rest, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ that speaketh in me, who to you-ward is not weak, but is powerful in you.

4 For indeed* he was crucified from weakness, yet he liveth from the power^{et.} of God. For we also are weak in him, yet we shall live with him from the power of God toward you.

5 Try your own selves, whether ye be in the faith; prove your own selves. Do ye not know your own selves, that Jesus Christ is in you? except indeed ye be reprobates.

6 But I trust that ye shall know that we are not reprobates.

7 Now we pray* to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we rejoice, when we are weak, and ye are strong: we also* pray for this, even your perfection.^{et.}

10 For this cause write I these things being absent, that I may not when present use sharpness, according to the power which the Lord hath given me for building up and not for casting down.

11 Finally, brethren, rejoice, be made perfect, be comforted, be of one mind,

* Steph. adds
γράφω.

* Steph. adds
et.

* Steph.
εύχομαι.

* Steph. adds
et.

Or, with him.

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mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

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be at peace; and the God of love and peace shall be with you.

12 Salute one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.*

* Steph. adds
ἀμήν.

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